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By Way of

QUESTION *and* ANSWER.

In Three PARTS.

I. A Geographical Deſcription of all thoſe Countries which were anciently called GREECE; viz. *Epirus*, *Peloponneſus*, *Greece* properly ſo call'd, *Theſſaly*, *Macedon*, and the *Grecian* Iſles.

II. A ſhort hiſtorical Account of the Kingdoms of *Sicyonia*, *Argos*, *Thebes* or *Bœotia*, *Corinth*, *Sparta* or *Lacedæmon*, and *Athens*.

III Of the Religion, Laws, Cuſtoms and Manners of the *Grecians*; *viz.* Of their Prieſts, Temples, Altars, Oracles, Sacrifices, Oaths, Prayers, and Divination. Of the Laws of *Lycurgus*, *Draco*, *Solon*, and the *Areopagus*. Of Military Cuſtoms; of the *Olympian*, *Pythian*, *Nemean*, and *Iſthmian* Games; of the *Oſtraciſm*, of Education, Women, Marriage, Funeral Ceremonies, and Arts and Sciences.

For the Uſe of SCHOOLS.

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1607/5159

HISTORY

OF

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In Way of

QUESTION and ANSWER.

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I. A Geographical Description of all those Countries which were anciently called Graecia; viz. Hellas, Peloponnesus, Graecia properly so call'd, Magna Graecia, Asiatick Greece, and the Grecian Isles.

II. A Short historical Account of the Kingdoms, States, Cities, Tribes of People, Colonies, Dispersions or Generations, and Alliances.

III. Of the Religion, Laws, Customs and Manners, of the Greeks; viz. Of their Priests, Temples, Altars, Oracles, Sacrifices, Oaths, Prayers, and Divination. Of the Laws of Lycurgus, Draco, Solon, and the Areopagus. Of Military Affairs, Games, and Exercises. Of Musick, Poetry, Physick, Astronomy, Painting, Sculpture, and Arts and Sciences.

LONDON:

Printed for T. ASTLEY, at the Rose in St. Paul's Church-Yard. MDCCXXXIX.

PREFACE.

IN compiling the following Sheets on the History of Greece, which are intended only for the Use of Boys at School, I have had Regard chiefly to two Things: First, that it might be suitable to their Capacities; and Secondly, agreeable to their Inclinations. In order to the First, I have avoided entering into the Discussion of any doubtful or difficult Points relating to their Civil History, or any abstruse and puzzling Questions concerning their Religion. In order to the Second,

I have dwelt chiefly on ſuch Parts of their Hiſtory as I thought would raiſe Surprize and Admiration, or excite Curioſity; being perſwaded that at their Time of Life Inſtruction is beſt convey'd, if poſſible, by way of Entertainment.

Between the Age of Eight and Twelve ſeems to me the proper Time to kindle in the Mind a Love of Books and Learning, which I believe will be better done by endeavouring to pleaſe the Imagination, than by trying ſo early to inform the Judgment. Not that I would have the reaſoning Faculty at all neglected, as ſoon as it begins to ſhew itſelf, but I believe in the Generality of Children we muſt wait a little longer for the proper Seaſon of cultivating it.

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THE

THE HISTORY OF *GREECE.*

PART I.

Giving an Account of all those Countries which were anciently called Greece.

Of GREECE *in General.*

Queſt. WHERE *is the Country which was formerly called* Greece?

Anſw. It is the Southern Part of what is now call'd *Turkey* in *Europe*; being ſituate between the *Ægean* Sea (now call'd the *Archipelago*) to the Eaſt, the *Cretan* or *Candian* Sea to the South, the *Ionian* Sea to the Weſt,

and *Illyria* and *Thrace* (now call'd *Sclavonia)* to the North.

Q. *How is it ſituate with regard to Latitude and Longitude?*

A. It lies betwixt the 36th and 43d Degrees of Latitude, and betwixt the 19th and 25th Degrees of Longitude, Eaſtward.

Q. *How is the Climate?*

A. The Air is exceeding temperate and healthy, the Soil for the moſt part fruitful, abounding with Corn, Wine, and many delicious Fruits.

Q. *Are there not ſome famous Mountains in* Greece?

A. Yes. *Oëta*, a Mountain of *Theſſaly*, between Mount *Pindus* towards the North, and *Parnaſſus* to the South. This Mountain is made famous by the Death of *Hercules*, occaſion'd by his putting on an envenom'd Shirt, ſent him by his Wife *Dejanira*. Mount *Olympus*, in *Theſſaly* alſo, feign'd by *Homer* to be the Habitation of *Jupiter* and the Gods. And the Hills of *Parnaſſus*, *Pindus*, and *Helicon*, ſacred to the Muſes.

Q. *Which are its principal Rivers?*

A. Styx, a Fountain of *Arcadia*, the Waters of which were ſo extreme cold, that it was preſent Death to whomſoever drank of them. They alſo corroded Copper and Iron, and broke any Veſſel they were put into. It is thought by ſome, that *Antipater* poiſon'd *Alexander* the Great with this Water. Theſe noxious Qualities occaſion'd the Poets to feign it one of the Rivers of Hell. *Acheron* is another, and is feigned, by the Poets, to be that over which *Charon* ferries the departed Souls: It is a River of *Epirus*. *Alpheus* is a large River riſing out of the Mountain *Stymphalus*, and watering the Countries of *Elis* and *Arcadia*. On the Banks of this River the *Olympic* Games

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Games were celebrated. The *Peneus* is a beautiful River of *Theſſaly*, watering the Vale of *Tempe*, and running betwixt the Mountains of *Oſſa* and *Olympus*: It diſcharges itſelf into the Gulf of *Theſſalonica*. *Pliny* reports, that it made the Sheep which drank of its Waters Coal-black.

Q. *Into how many different States or Countries was* Greece *anciently divided?*

A. Its ſeveral Diviſions were *Epirus*, *Peloponneſus*, *Greece* properly ſo call'd, *Theſſaly*, and *Macedonia*.

Of EPIRUS.

Q. *HOW was* Epirus *ſituate?*

Anſw. In the Weſtern Part of *Greece*, divided from *Macedonia* and *Theſſaly* by Mount *Pindus*, and the *Acroceraunian* Mountains.

Q. *Which were its principal Cities and remarkable Towns?*

A. Dodona, famous for the Temple and Oracle of *Jupiter*, ſituate in a Grove near the Town: In which Temple, as *Pliny* reports, was always heard a Noiſe, as it were, of ſmall Bells. *Oricum*, *Buthrotum*, and *Ambrachia*, were great Cities in *Epirus*. *Actium* alſo, a ſmall Town and Promontory of *Epirus*, where was formerly a Temple of *Apollo*, is famous for the Victory of *Auguſtus Cæſar* over *Pompey* the Great.

Q. *When was this Victory obtain'd?*

A. In the Year of the World 2024, thirty Years before Chriſt.

Q. *Who were the Inhabitants of* Epirus?

A. The *Moloſſians*, whoſe chief City was *Dodona*; the *Theſprotians*, whoſe City was *Buthrotum*; the

Chaonians, whoſe City was *Oricum*; and the *Acarnanians*, whoſe City was *Ambrachia*.

Of PELOPONNESUS.

Q. *WHAT is the Situation of* Peloponneſus?

A. It is a Peninſula, join'd to the moſt Southern Part of *Greece* by a narrow Neck of Land, near which was the famous City of *Corinth*.

Q. *Whence had the* Peloponneſus *its Name?*

A. From *Pelops* the Son of *Tantalus:* But it is now by the *Turks* called the *Morea*.

Q. *How was the* Peloponneſus *formerly divided?*

A. Into ſix different States or Countries.

Q. *Which is the firſt Diviſion?*

A. *Achaia*, whoſe principal Cities were *Corinth*, *Sicyon*, and *Patræ*.

Q. *Are theſe Cities famous for any thing in Hiſtory?*

A. *Corinth* was remarkable for its exceeding great Riches; for producing ſeveral excellent Workmen, as Painters, Architects, and Carvers; for the *Iſthmian* Games, which were celebrated there every three Years in Honour of *Neptune*; and for the magnificent Temple of that God, the Avenue to which was render'd very ſolemn and magnificent, by Rows of ſtately Pines on either Side, intermix'd with the Statues of ſuch as had won the Prize at the *Iſthmian* Games. Within the Temple were a Multitude of Brazen *Tritons* and Sea-gods, alſo the Chariots of *Neptune* and his Wife *Amphitrite*, drawn by Horſes of Gold with Ivory Hoofs. The two Deities were curiouſly carv'd, and by the Side of *Neptune* was young *Palæmon* riding on a Dolphin. *Sicyon* is famous for being the moſt ancient City that we know

of

of in *Europe*, being founded in the Year of the World 1890. At *Patræ* were Temples dedicated to *Minerva*, *Cybele*, *Atys*, *Jupiter Olympius*, and *Diana*; to which laſt they ſacrificed yearly a young Man and a Maid. Hither alſo the *Grecians* came to conſult the Oracles of *Mercury* and *Veſta*.

Q. *What was the particular Ceremony of conſulting theſe Oracles?*

A. They firſt perfum'd their Statues, and hung Lamps round them; they afterwards dedicated at the Altar a Medal made of the Copper of that Country, and then asked *Mercury*'s Statue what they had a-mind to know, holding their Ear cloſe to it; then ſtopping their Ears with their Hands, they went out of the Place, and the firſt Voice they heard when they took their Hands away, was look'd upon as the Anſwer of the Oracle. At this City the Apoſtle St. *Andrew* ſuffered Martyrdom.

Q. *Which was the ſecond Diviſion?*

A. *Elis*, whoſe principal City was *Olympia*, or *Piſa*, ſeated on the River *Alpheus*, on whoſe Banks the *Olympic* Games were celebrated.

Q. *Is not the City* Olympia *famous for ſomething elſe?*

A. Yes; the Statue of *Jupiter Olympius*, made by *Phidias*, and reckoned one of the Wonders of the World.

Q. *Can you give a Deſcription of it?*

A. *Pauſanias* deſcribes it thus: It is made ſitting on a Throne of Gold and Ivory, with a Crown on its Head; its Right-hand holds a Victory of Ivory, its Left a Sceptre of various Metal, with an Eagle at the Top of it. The Garments wrapt about him are of Gold, adorn'd with the Figures of Animals and Flower-de-luces in great Numbers. The Throne is

embelliſhed with Ivory, Ebony, Gold, precious Stones, and a Multitude of emboſs'd Figures. At the Foot of the Throne are repreſented *Theſeus*, and the reſt of the Heroes that accompany'd *Hercules* to the War againſt the *Amazons*. All the Place about the Throne is adorn'd with Pictures repreſenting the Labours of *Hercules*. On the upper Part of the Throne are placed the Graces and the Hours, who are the Daughters of *Jupiter*, according to the Poets. On the Baſis are ſeveral Golden Figures. *viz.* of the Sun mounting his Chariot, of *Jupiter*, *Juno*, the Graces, *Mercury*, *Veſta*, *Venus*, and *Cupid*, with many others.

Q. *Had not this Statue ſome Fault?*

A. *Strabo* ſays, it was out of Proportion, being of ſuch a prodigious Bigneſs, that if it had ſtood upright, it muſt have pierced the Roof of the Temple in which it was placed.

Q. *Which is the third Diviſion of the* Peloponneſus?

A. *Meſſenia*, the principal Cities of which are *Meſſena*, *Pylos*, and *Corona*.

Q. *What is there remarkable of any of theſe Cities?*

A. Nothing, except of *Pylos*, which is ſaid to have been the Birth-Place of *Neſtor*.

Q. *Which is the fourth Diviſion?*

A. *Arcadia*, the chief Cities of which were *Tegea*, *Stymphalos*, *Mantinea*, and *Megalopolis*.

Q. *What is there remarkable in any of theſe Cities?*

A. *Mantinea* is famous for the Battle of the *Thebans*, commanded by *Epaminondas*, againſt the *Lacedemonians*, in which 10,000 *Arcadians* were ſlain, without the loſs of one Man on the other Side. In the *Spartan* War this City was taken by *Agis*, King of *Sparta*,

Sparta, by turning the River *Alpheus* againſt its Walls, and entering in at the Breach which it made. *Megalopolis* was the Birth-Place of *Polybius* the Hiſtorian. This City became ſo deſolate, that it gave Riſe to the Proverb, *Magna Civitas, magna ſolitudo.*

Q. *Which is the fifth Diviſion?*

A. *Laconia*, the principal City of which was *Sparta* or *Lacedemon.*

Q. *How happened this City to be called by the two different Names of* Sparta *and* Lacedemon?

A. It was uſual in thoſe Days for ſuch as built or conquer'd a City, to call it after their own Names. Thus great Part of the *Peloponneſus* was at ſeveral times called *Ægialea*, from *Ægialeus*; *Apia*, from *Apis*; and *Sicyonia*, from *Sicyon*; who were all different Kings of the ſame Place. *Eurotas*, who built this City, call'd it after the Name of his only Daughter, *Sparta*; ſhe marrying a Youth whoſe Name was *Lacedæmon*, the Crown, for want of Male-Iſſue, devolved upon him: And as the City had, in Compliment to his Wife, been called by her Name, ſo to the Country about it he gave his own: But in proceſs of Time this Diſtinction ceaſed, and both Appellations were uſed promiſcuouſly to expreſs the City and Country.

Q. *Do you know any Particulars relating to* Sparta?

A. It is ſaid to have been built *A. M.* 2997, in the Time of the Patriarch *Jacob*, 1763 Years before Chriſt; according to which Account it is 983 Years older than *Rome*. *Polybius* ſays, it was anciently 48 *Greek* Stadia, or Furlongs, in Circumference, which is ſix *Engliſh* Miles.

Q. *How is it ſituate?*

A. Partly on a Plain, encompaſſed on the Weſt and South by the River *Eurotas*; and partly on the

Foot of Mount *Taygetus*, which defends it to the North.

Q. *Which is the ſixth Diviſion?*

A. *Argolis*, in which were the Cities of *Argos*, *Nemea*, *Troezen*, *Nauplia*, *Mycenæ*, and *Epidaurus*.

Q. *What has Hiſtory left us remarkable relating to any of theſe Cities?*

A. *Argos* is a very ancient City, founded by *Inachus* in the Year of the World 2107, 346 Years before the Departure of the Children of *Iſrael* out of *Egypt*. *Nemea* is famous for its adjoining Foreſt, which harboured a monſtrous Lion, the Death of which was one of the Labours of *Hercules*: And to eternize the Memory of their Deliverance, the Inhabitants inſtituted the *Nemean* Games. At *Epidaurus* was the famous Temple of *Eſculapius*.

Of GREECE *properly ſo called.*

Q. *HOW is this Part of* Greece *ſituate?*

A. It is bounded on the Weſt by *Epirus* and *Theſſaly*, on the North and Eaſt by the *Ægean* Sea, or *Archipelago*, and on the South by the *Peloponneſus*.

Q. *Into how many States or Provinces was it divided?*

A. Into *Ætolia*, *Locris*, *Phocis*, *Bœotia*, and *Attica*.

Q. *Which were the principal Cities of* Ætolia?

A. *Chalcis*, *Olenus*, and *Calydon*.

Q. *What is there remarkable of theſe Cities?*

A. Nothing, unleſs it be worth remembering that *Meleager* killed a monſtrous Boar in the Foreſt of *Calydon*.

Q. *What*

Q. *What remarkable Towns were there in* Locris?

A. Naupactum was the Principal, which is ſince call'd *Lepanto*, and is become famous for the Defeat of the *Turks* by the *Chriſtians* in 1571, when 30000 *Turks* were ſlain.

Q. *Which were the principal Towns of* Phocis?

A. Anticyra and *Delphos*.

Q. *What do you know relating to thoſe Cities?*

A. Delphos is famous for the Oracle of *Apollo*, which was at the Foot of Mount *Parnaſſus*. *Diodorus Siculus* tells us, that the firſt Diſcovery of this Oracle was owing to a Flock of Goats, which in paſſing near this Gulf or hollow Cave, always made a great Noiſe. *Corytas* their Herdſman, being curious to know what might occaſion it, examined the Place, and by its Exhalations was inſpired with a Spirit of Prophecy. This being rumour'd abroad, abundance of People flock'd thither, upon whom it had the ſame Effect; but many tumbled headlong into the Gulf, and were never found again; to prevent which Misfortune, a Tripos, or three-footed Stool, was fixed for the Prophet or Propheteſs to ſit upon.

Q. *Who deliver'd theſe Oracles?*

A. At firſt they choſe only the moſt beautiful Virgins, till one of them being raviſh'd by a young Man who came pretending to conſult the Oracle, they afterwards admitted none under fifty Years of Age to the Office of Pythoneſs.

Q. *How were the Oracles deliver'd?*

A. The Propheteſs or Pythoneſs, ſitting on the Tripos, and ſeeming to be tranſported with a divine Rapture, pronounced the Oracle in Verſe or Proſe, and ſome ſuppoſe ſhe often uſed a ſpeaking Trumpet, to make her Voice ſeem more than Human. *But*

'tis probable we may touch again on this Subject, in the third Part of our Work, to which it more properly belongs.

Q. *Which were the principal Towns in* Bœotia?

A. Thebes, Aulis, Leuctra, Orchomenos, Platea, Theſpia and *Cheronea.*

Q. *What has Hiſtory left remarkable of any of theſe Places?*

A. Thebes was built by *Cadmus* in the Year of the World 2620. It is the native Place of *Pindar*, who uſed to call it *Heptapyle*, on account of its ſeven Gates. About 100 Years after the Death of *Pindar*, this City was ſo entirely deſtroy'd by *Alexander* the Great, that not a Houſe was left ſtanding, but that in which *Pindar* had lived, which was ſpar'd out of Reſpect to his Memory. *Aulis* is famous for its ſpacious Port, where *Agamemnon* and all the *Grecian* Captains rendevouz'd before they ſet ſail for *Troy*. At *Leuctra* the *Lacedemonians* were defeated by the *Thebans*, under the Conduct of *Epaminondas*. *Orchomenos* was formerly of greater Power and Wealth than *Thebes*; it is famous for the Defeat of *Mithridates* by the *Romans*, for the Oracle of *Tireſias*, and for its ſtrong Horſes. Near *Platea* the *Athenian* and *Lacedemonian* Generals, *Pauſanias* and *Ariſtides*, defeated the *Perſian* General *Mardonius*. *Cheronea* is famous for a Battle gain'd by *Philip* of *Macedon* over the *Athenians*; and alſo for being the Birth-Place of *Plutarch*.

Q. *Which were the moſt noted Towns in* Attica?

A. Athens, Eleuſis, Megara, Decelia, and *Marathon?*

Q. *What are any of theſe Places remarkable for?*

A. Athens was certainly one of the moſt learned and polite Cities in the World, every thing in it was magnificent, elegant, and worthy of its great Inhabitans

bitants. The Areopagus, the Lyceum, the Academy, the Temples, were all grand and ſumptuous. *Eleuſis* was famous for the Temple of *Ceres*, where the *Eleuſinian* Myſteries, ſo reſpected amongſt the Ancients, were celebrated. *Of which we ſhall ſpeak in the third Part.* *Megara* was the Birth-Place of *Euclid.* *Marathon* was remarkable for the Victory which 12000 *Athenians*, under the Command of *Miltiades*, gain'd over 100,000 *Perſians.*

Of THESSALY.

Q. *HOW is* Theſſaly *ſituate?*

A. On the Weſt, towards the Country of *Epirus*, it is bounded by the Mountains of *Pindus*, on the North by *Macedon* and Mount *Olympus*, on the Eaſt by the *Ægean* Sea, and on the South by Mount *Parnaſſus* and the Straits of *Thermopylæ.*

Q. *How was* Theſſaly *anciently divided?*

A. Into five different Provinces; the *Pelaſgi*, the *Eſtioſia*, the *Magneſia*, the *Phthiotida*, and *Theſſaly* properly ſo called.

Q. *Which were the principal Towns of* Theſſaly?

A. Gomphi, *Pharſalia*, *Magneſia*, *Methone*, *Thermopylæ*, *Phthia*, *Lariſſa*, and *Demetrias.*

Q. *What is there worth remembering of any of theſe Cities?*

A. Pharſalia is famous for the Battle won by *Julius Cæſar*, againſt *Pompey* the Great. *Methone*, at the Siege of this City *Philip* of *Macedon* loſt his Eye. *Thermopylæ* is famous for the Death of *Leonidas* and 300 *Spartans*, who all died upon the Spot fighting againſt the numerous Army of *Xerxes.* *Lariſſa* was founded by *Acriſius* in the Year of the World 2745; and was the native Place of *Achilles.*

Of MACEDON.

Q. *HOW is* Macedon *ſituate?*

A. It is bounded on the Eaſt by the *Ægean* Sea, on the South by *Epirus* and *Theſſaly*, on the Weſt by the *Ionick* and *Adriatick* Seas, and on the North by the River *Strymona* and the *Marinean* Mountains.

Q. *Which were the chief Towns of* Macedon?

A. Epidamnus or *Dyrrachium*, *Appollonia*, *Pella*, *Ægea*, *Ædeſſa*, *Pallene*, *Olynthus*, *Torone*, *Arcanthus*, *Theſſalonica*, *Stagira*, *Amphipolis* and *Philippi*.

Q. *What do you find remarkable in Hiſtory of any of theſe Towns?*

A. Pella was the Capital of the Country, and is thought to have been the Birth-Place of *Philip*, and *Alexander* the Great his Son; the laſt of which is call'd, by *Juvenal* in his tenth Satire, the *Pellean*. *Ædeſſa* was commonly the Burial-Place of the Kings of *Macedon*. *Olynthus*, from hence *Demoſthenes* named his *Olynthiacs*. *Stagira* was the Birth-Place of *Ariſtotle*, who is therefore often called the *Stagirite*. *Philippi*, near this Place *Pompey* was defeated by *Cæſar*; and *Brutus* and *Caſſius* by *Auguſtus* and *Anthony*.

Of the Grecian Iſles.

Q. *WHICH are the Principal of the* Grecian *Iſles?*

A. In the *Ionian* Sea are *Corcyra*, *Cephalene*, *Zacynthus*, *Ithaca*, and *Dulichium*: over-againſt *Laconia* is *Cythera*, and a little farther Eaſtward, *Crete*; In the *Ægean* Sea or *Archipelago* are the *Cyclades* and the

the *Sporades*, *Eubœa*, *Scyrus*, *Lemnos*, *Samothrace*, *Lesbos*, *Chios*, *Samos*, and ſome others.

Q. *What is there worthy of Note in any of theſe Iſles?*

A. Ithaca is famous for being the Birth-Place of *Ulyſſes*: *Cythera* is the Place where the Poets ſay *Venus* was form'd from the Froth of the Sea, from whence ſhe is called *Cytherea*. *Crete*, the largeſt of all the *Grecian* Iſles, is famous for its Labyrinth, where a certain Monſter call'd a *Minotaur*, ſomething betwixt a Man and a Bull, was encloſed; and which was ſlain by *Theſeus*, who afterwards eſcaped from the Labyrinth by a Clue of Thread, given to him by *Ariadne* the King's Daughter. *Dictys* who wrote of the Wars of *Troy*, *Epimenides* the Poet, and *Cteſiphon* the Architect, were all Natives of *Crete*. The *Cyclades* and the *Sporades* were ſeveral ſmall Iſlands in the *Ægean* Sea, betwixt *Greece* and *Aſia*, the chief of which were *Andros*, *Delos*, and *Paros*, noted for fine Marble. *Eubœa*, the chief City of which was *Chalcis*, is ſaid by ſome Authors to have been divided from the Continent of *Greece* by an Earthquake. This Iſland produces a Stone which they call Asbeſtos, of which they make a kind of Linen which is incombuſtible, and is made clean by caſting it into the Fire. *Lemnos* is fam'd by the Poets for the Fall of *Vulcan* from Heaven upon it. *Samos* gave Birth to *Heorphile* the *Samian* Sibyl; and to *Pythagoras* the great Philoſopher.

Q. *Had not the* Greeks *ſome other Settlements in* Aſia?

A. Yes, particularly in *Æolis*, *Ionia*, and *Doris*.

Q. *What is remarkable of* Æolis?

A. The Poets call it the Country of the Winds, from the Diverſity of Winds that blow hereabouts, and from *Æolus* a certain King of the Country, who

was

was skillful in foretelling the Courſe of the Winds, and taught his People the Uſe of the Sail. Its principal Cities were *Cumæ*, *Phocæa*, and *Elea*.

Q. *What is remarkable of* Ionia?

A. Some ſuppoſe it took its Name from *Io* the Daughter of *Inachus*. The *Ionian* Sea, ſo call'd, is not that which runs by the Country of *Ionia*, but that which is between *Greece* and *Sicily*. Its principal Cities were *Miletum*, which gave Birth to *Thales* the Philoſopher, *Epheſus*, *Smyrna*, *Colophon*, *Heraclea*, *Erythrea*, and *Clazomene*.

Q. *What is remarkable of* Doris?

A. Doris is that Part of the Kingdom of *Caria*, which comes out into the *Ægean* Sea, almoſt like a Peninſula. Its principal Cities were *Cnidos*, and *Halicarnaſſus*; the laſt of which gave Birth to *Herodotus* and *Dionyſius*, two celebrated Hiſtorians. It was alſo famous for the Mauſoleum of *Artemiſia*, which was accounted one of the Wonders of the World.

Q. *Give ſome Account of this Mauſoleum.*

A. Artemiſia Queen of *Caria* bore ſo great a Love for her Husband *Mauſoleus*, that when he died, ſhe reſolv'd to make her own Breaſt his Sepulchre, and accordingly drank the Aſhes of his Heart, mingled in a Cup of Wine. She alſo decreed a Prize to him that ſhould write the beſt Panegyrick in his Praiſe, which *Suidas* tells us was won by *Theopompus* the Orator. And determining to make his Name immortal, ſhe built a Monument to his Memory, which ſhe called the Mauſoleum; which was all of fine Marble, and moſt exquiſite Workmanſhip. It conſiſted of four Fronts, each 63 Feet wide, and 25 Cubits high. The Eaſtern Front was built by *Scæpas*, the South by *Timotheus*, the Weſt by *Leochares*,

chares, and the North by *Briaſius*. *Pythus* raiſed a Pyramid in the Midſt, on the Top of which he placed a Chariot and four Horſes of Marble. The Height of the whole from the Ground was 140 Feet. And tho' *Artemiſia* died of Grief before this Work was finiſhed, it was nevertheleſs compleated; and all ſumptuous Monuments are from hence called Mauſoleums.

Q. *Had not the* Greeks *ſome Colonies and Settlements in other Parts of the World?*

A. Yes; they had Settlements in *Sicily* and in ſome Parts of *Italy*. *Of which ſome Account may be given in the ſecond Part of this Work, as Occaſion ſhall offer.*

PART

THE HISTORY OF *GREECE.*

PART II.

SECT. I.

Of the ancient Kingdom of SICYONIA.

Q. *WHEN was this Kingdom eſtabliſhed?*

A. If what *Euſebius* ſays is true, it was eſtabliſhed about 150 Years after the Flood, and may challenge a ſuperior Antiquity to moſt Kingdoms in the World. But Sir *Iſaac Newton*, and other Chronologers, place it much lower.

Q. *By*

Q. *By whom was it founded?*

A. Ægialeus is the ſuppoſed Founder of it, from whom it was for many Years called *Ægialea:* It was afterwards called *Apia*, from *Apis*, another of its Kings, and laſtly *Sicyonia*, from *Sicyon.*

Q. *How long did this Kingdom continue?*

A. From its ſuppoſed Foundation by *Ægialeus*, to the Death of *Zeuxippus*, its laſt Monarch, was 962 Years.

Q. *What followed after the Death of* Zeuxippus?

A. The Kingdom was for ſome time govern'd by the Prieſts of *Apollo Carneus*, till at laſt it became ſubject to the Kingdom of *Argos.*

Q. *Has Hiſtory left nothing remarkable of any of theſe Kings?*

A. Its early Period being before the uſe of Letters was introduced into *Greece*, hath left it involv'd in ſo much Obſcurity, that ſome have almoſt queſtioned its Exiſtence. As nothing therefore can be certainly known of this Kingdom, we ſhall paſs on to the next in Antiquity, which was *Argos.*

SECT. II.

Of ARGOS.

Q. *WHEN was this Kingdom founded?*

A. About the Year of the World 2148, which is 1080 Years before the Beginning of the Olympiads.

Q. *Who was its Founder?*

A. Inachus, commonly called the Son of *Oceanus*, probably from his coming by Sea out of *Egypt* into *Greece.*

Q. *Who*

Q. *Who ſucceeded him?*

A. His Son *Phoroneus*, who drew together the ſcatter'd People, and incorporated them in a City which he built for them, calling it after his own Name *Phoronium*. To him ſucceeded his Son *Apis*, who dying without Iſſue, was ſucceeded by his Nephew *Argus*. Who was alſo ſucceeded by ſeveral other Kings, of whom Hiſtory has left nothing that is either worth recording, or that can be depended on, till *Perſeus* their fifteenth Monarch.

Q. *Who was this* Perſeus?

A. He was the Grandſon of *Acriſius*, who being inform'd by the Oracle, that his Daughter *Danaë*, ſhould have a Son that would procure his Death, kept her under cloſe Confinement, that ſhe might not converſe with any Man. But *Jupiter*, as the Poets ſay, came to her in a Shower of Gold, and left her with Child of *Perſeus*.

Q. *What may probably be the literal Truth of this Story?*

A. That her Uncle *Prætus*, or ſome other Perſon, brib'd her Keepers with a large Sum of Money, and got her with Child; and then to ſave her Honour, father'd the Child upon *Jupiter*. Or perhaps the Poets, in telling the Story, purpoſely concealed the Truth, under the Allegory of a Golden Shower.

Q. *What follow'd?*

A. When it came to the Ears of her Father *Acriſius*, that ſhe was brought to bed, he order'd the Child with its Mother to be caſt into the Sea, in hopes of deſtroying them, but they were miraculouſly conveyed to the Iſland *Seriphus*, where he was brought up by *Dictys*, the Brother of *Polydectes*, King of that Iſland, as his own Son, and early ſignaliz'd his Courage in deſtroying of Monſters, particularly

larly the *Gorgon Meduſa*, the Figure of whoſe Head he placed as a Trophy in the Middle of his Shield. When he grew up he marry'd *Andromeda*, after having reſcu'd her from a Sea Monſter, and then ſet ſail with her to *Argos*, to viſit his Grandfather.

Q. *Was not* Acriſius *afraid to ſee him?*

A. Yes; and therefore when he heard of his coming, he privately retired into *Theſſaly*; but *Perſeus* alſo being driven thither, and being accidentally preſent at the Celebration of ſome Funeral Games, he threw a Disk, or Quoit, which fell upon *Acriſius*'s Foot and kill'd him, and thus unwillingly fulfilled the Oracle.

Q. *Did not* Perſeus *upon this ſucceed his Grandfather in the Kingdom of* Argos?

A. Yes; but he removed the Royal Seat from *Argos*, and founded a new City and a Kingdom, which he called *Mycenæ:* So that the Period of the Kingdom of *Argos* is by many dated from the Death of *Acriſius*, after it had laſted 544 Years. But the Generality of Hiſtorians conſider the Kingdom of *Mycenæ* only as a Continuation of that of *Argos*, and therefore carry it down under the ſame Succeſſion of Kings for many Years after.

Q. *What did* Perſeus *after he had ſettled himſelf at* Mycenæ?

A. Some ſay, he conquer'd the Kingdom of *Perſia*, which from him took its Name. But this is doubtful.

Q. *Who ſucceeded him?*

A. *Euriſtheus*, the Son of *Sthenelus*, who impoſed upon *Hercules* all his Labours.

Q. *How happened that?*

A. *Hercules* being a Youth of great Courage and Virtue, and nearly related to the Crown, *Euriſtheus* grew

grew very jealous of him, and put him upon many deſperate Attempts in hopes to get rid of him. *Hercules* perceived his Drift; and conſulting the Oracle what he ſhould do, he was anſwered, It was the Will of the Gods that he ſhould ſerve *Euriſtheus* twelve Years. This threw him into ſo great a Melancholy, that for ſome time he was not in his right Senſes, during which Period he committed many deſperate Acts; among the reſt, he put away his Wife *Megara*, and ſlew 12 Children which he had by her; for which Reaſon *Euriſtheus* impoſed on him twelve Labours, as an Expiation for their Murder.

Q. *What were the twelve Labours of* Hercules?

A. 1. He ſlew the *Nemean* Lion, whoſe Skin was impenetrable; for which Reaſon he ever after wore it on his Shoulders. 2. He kill'd the *Hydra* with two Heads. 3. He overcame the *Centaurs*, and brought the *Erymanthian* Boar alive upon his Shoulders to the City. 4. He caught the Hart with golden Horns, after having hunted it a Year on Foot. 5. He cleanſed the Stable of *Augeus*, which 30,000 Oxen had ſtood in for many Years, by turning the River *Alpheus* into it. 6. He chaſed away thoſe miſchievous Birds which infeſted the Country near the Lake *Stymphalis*, and are ſaid to have lived on human Fleſh. 7. He fetched away from *Crete* the *Minotaur*, a Monſter betwixt a Man and a Bull, which *Paſiphaë*, the Wife of *Minos* King of *Crete* is ſaid to have fallen in love with. In this Expedition he aſſiſted *Jupiter* to conquer the *Titans*; and having reconciled that God to *Prometheus*, he delivered him from Mount *Caucaſus*, where a Vulture had continually prey'd upon his Liver. 8. He fetch'd from *Thrace* the Mares of *Diomedes*, who fed them with the Fleſh of ſuch Strangers as travelled that Way, but firſt he

threw

threw their Maſter to be devour'd by them. 10. He conquer'd the Army of the *Amazons*, and took from *Hipolyta* their Queen the fineſt Girdle in the World. 11. He went down to Hell, and brought from thence the three-headed Dog *Cerberus*. 12. He ſlew the Dragon which defended the *Heſperian* Gardens, and brought from thence the Golden Apples.

Q. *Are theſe Stories thought to be literally true?*

A. No; they are probably Poetical Fictions, under which either ſome Moral Truth is inculcated, or ſome Hiſtorical Fact conceal'd.

Q. *Who ſucceeded* Euriſtheus?

A. His Uncle *Atreus*, the Son of *Pelops*, who being entruſted with the Government during an Expedition of his Nephew into *Attica*, ſecured it to himſelf; and thus the *Pelopidæ* got the Aſcendant over the Race of *Perſeus*, which only ſubſiſted now in *Hercules* and his Children.

Q. *Who ſucceeded* Atreus?

A. His Son *Agamemnon*, who was accounted the wealthieſt and moſt powerful Monarch at that Time in all *Greece*. For which Reaſon he was choſen General of the Expedition againſt *Troy*, of which the Rape of *Hellen*, by *Paris*, was the Occaſion, and which is the Subject of *Homer*'s Iliad.

Q. *What happened to* Agamemnon *after this Expedition?*

A. At his Return to *Mycenæ*, he was murder'd by his Wife *Clytemneſtra*, and his Couſin *Ægiſtus*, who, during his Abſence, had lived in unlawful Love together. Having committed this Murder, they ſeized the Government, and held it ten Years, till *Oreſtes*, the Son of *Agamemnon*, (who had been privately convey'd into *Phocis* by *Electra* his Father's Siſter) grew up to Man's Eſtate, who then, to revenge

venge his Father's Death, kill'd his Mother *Clytemneſtra*, with her Gallant *Ægiſtus*, and aſcended the Throne himſelf.

Q. *Is not ſomething remarkable recorded of* Oreſtes?

A. His Friendſhip with *Pylades*, the Son of *Strophius*, with whom he had been brought up. They are reported to have been ſo exactly like each other, in Face, Shape, Voice and Temper, that when *Thoas* King of *Taurica* would have put *Oreſtes* to Death, and each of them came affirming himſelf to be *Oreſtes*, deſirous each to die for his Friend, the King could not poſſibly determine which was the right Perſon.

Q. *Who ſucceeded* Oreſtes?

A. His Son *Penthilus*, after whoſe Death the *Heraclidæ*, or Deſcendants of *Hercules*, made themſelves Maſters of the Kingdom, and alſo of the greateſt Part of the *Peloponneſus*, which they held till the Conqueſt thereof by the *Macedonians*.

SECT. III.

Of THEBES, *or* BOEOTIA.

Q. *WHEN was this Kingdom founded?*

A. About the Year of the World 2550, 400 Years later than that of *Argos*.

Q. *Who was its Founder?*

A. *Cadmus*, the Son of *Agenor*, King of *Sydon*; who being ſent by his Father in ſearch of his Siſter *Europa*, whom *Jupiter*, in the Shape of a Bull, had run away with, and commanded not to return without her, after having ſearch'd for her long in vain, he

he retir'd into *Bœotia*, and built the City of *Thebes*, which was the Capital of the Kingdom. He is univerſally allow'd to be the firſt who introduced Letters into *Greece*; his Alphabet conſiſted only of ſixteen Letters. He alſo taught his People Trade and Navigation, and firſt introduced the Art of making Braſs amongſt them, from whence that Metal was call'd *Cadmean*.

Q. *Who ſucceeded him?*

A. His Son *Polydorus*, who, by the Daughter of *Nyctæus*, had a Son whom he named *Labdacus*; who being under Age at her Father's Death, was left to the Care of *Nyctæus*. Now *Nyctæus* had another Daughter named *Antiope*, who was ſtole away by the *Sicyonians*, and in endeavouring to fetch her back *Nyctæus* was ſlain. At his Death he left the Care of the young King *Labdacus* to his Brother *Lycus*, who managed Affairs ſo prudently, that *Labdacus* at his Death, which happen'd ſoon after he came of Age, entruſted his young Son *Laius* to his Care.

Q. *What follow'd?*

A. Lycus proſecuted the Quarrel of his Brother with the *Sicyonians*, and got his Niece *Antiope* deliver'd to him too; but upon Pretence of ſome ill Uſage which ſhe received at his Hands, her two Sons, *Zethus* and *Amphion*, came againſt *Thebes* with an Army, and beſieged it. *Lycus* having firſt conveyed the Infant King privately away, marched out of the City and gave them Battle, where, having the Misfortune to be ſlain, the two Brothers uſurped the Kingdom.

Q. *Is this the* Amphion *who is ſaid by the Poets to have raiſed the Walls of* Thebes *by the Harmony of his Lyre?*

A. It

A. It is. But the Meaning of it can only be, as *Stanyan* obſerves, that by the Force of his Eloquence he wrought upon a rude, illiterate People, to confirm him in his Uſurpation. However, he and his Brother ſoon dying, the Kingdom was again reſtored to *Laius*.

Q. *Is not the Story of* Laius *ſomething extraordinary?*

A. His Misfortunes and thoſe of his Son *Oedipus*, furniſh'd a horrid Subject to the Muſe of *Sophocles* the *Greek* Tragedian.

Q. *Relate them in as few Words as you can.*

A. Laius having married *Jocaſta*, the Daughter of *Menæceus*, was forewarn'd by the Oracle, that the Son he ſhould have by her, would kill him. To prevent this, *Laius* expoſed him to the wild Beaſts in the Woods, but he was preſerv'd by ſome Shepherds belonging to *Polybus*, King of *Corinth*, and preſented to their Maſter, who brought him up as his own Son. But when *Oedipus* grew up, and came to know that he was not the Son of *Polybus*, he grew uneaſy, and reſolved to enquire of the Oracle concerning his Parentage. *Laius*, at the very ſame time, was urged with a Curioſity, to enquire what was become of his Son. So meeting together at *Delphos*, in ſome Scuffle that happened betwixt their Srvants, *Oedipus* unhappily killed his Father; both of them entirely unknown to each other.

Q. *What followed?*

A. Laius being thus dead, *Creon*, the Brother of *Jocaſta*, uſurp'd the Throne. But the Neighbourhood of *Thebes*, being at this time infeſted with a certain Monſter, called the *Sphinx*, who deſtroyed all Paſſengers, that could not expound her Riddle: *Creon* cauſed it to be proclaimed thro' all *Greece*, that whoſoever could expound the Riddle, ſhould have

Jocaſta

Jocaſta to Wife, and with her the Crown of *Thebes*, which *Oedipus* perform'd; and thus he unknowingly marry'd his Mother, and became poſſeſſed of his Father's Crown.

Q. *What was the Riddle?*

A. It was this. *What is that which in the Morning goes upon four Legs, at Noon upon two, and at Night upon three?* Which *Oedipus* expounded thus: Man in his Infancy, the Morning of Life, crawls upon his Hands and Feet; as he grows to Maturity, he walks upright on his Legs; and in old Age, the Evening of Life, he is forc'd to ſupport himſelf with a Staff.

Q. *What was the Conſequence of this inceſtuous Marriage?*

A. He had by her two Sons, *Eteocles* and *Polynices*, but a Train of Misfortunes purſu'd him, and being at laſt made ſenſible of what he had done, he in Grief and Diſtraction tore out his Eyes, and his Wife *Jocaſta* hanged herſelf.

Q. *Who ſucceeded him in the Government?*

A. It was agreed between his two Sons, *Eteocles* and *Polynices*, that they ſhould reign alternately, each of them a Year; but *Eteocles*, the Elder, after he had reign'd his Year, refuſed to reſign; upon which *Polynices* went to *Argos*, and having marry'd the Daughter of *Adraſtus* King of that Country, he engaged that Prince to aſſiſt him in the Recovery of his Right. They brought a powerful Army againſt the City of *Thebes* and beſieg'd it, where, after various Succeſs, it was agreed, that the two Brothers ſhould end the Diſpute by ſingle Combat, which they perform'd with ſuch equal Fury, that both of them were ſlain on the Spot. After this ſome obſcure

Kings are ſaid to have reign'd in *Thebes*, till the *Thebans*, weary of Kingly Power, ſettled their Government in the Form of a Common Wealth.

SECT. IV.

Of CORINTH.

Q. *WHEN was this Kingdom founded?*

A. About the Year of the World 2500, near the Time of *Deucalion*'s Flood.

Q. *Who was its Founder?*

A. It is ſaid to be *Siſiphus*, the Son of *Æolus*, and Grandfather of *Ulyſſes*. This is he whom the Poets have made *Jupiter* condemn to the endleſs Labour of rolling a large Stone up a Hill, which, before he reaches the Top, conſtantly rolls down again; this Puniſhment is ſaid to have been inflicted on him, for having diſcover'd *Jupiter* in the critical Moment of an Amour with *Ægina*, the Daughter of *Aſopus*, King of *Bœotia*.

Q. *Who ſucceeded* Siſiphus *in the Kingdom?*

A. His Son *Glaucus*, who is thought by ſome, to have inſtituted the *Iſthmian* Games; but they are more generally aſcrib'd to *Theſeus*, in Honour of *Neptune*. *Glaucus* was ſucceeded by *Thoas*, the Son of *Ornytion*, his Son *Bellerophon* being forc'd to fly the Kingdom, on account of his having killed a Man.

Q. *What became of* Bellerophon *after this Murder?*

A. He fled to *Prætus* King of *Argos*, whoſe Wife *Sthenobœa* fell in Love with him, but meeting with a Refuſal, ſhe in Rage and Fury accuſed him to her Husband,

Husband, of attempting a Rape upon her. *Prœtus*, unwilling to violate the Laws of Hoſpitality, by killing him himſelf, ſent him to his Wife's Father *Jobates*, King of *Lycia*, with an Account of his ſuppoſed Crime, and Orders to diſpoſe of him as he thought he deſerv'd.

Q. *What was the Conſequence?*

A. Jobates ſet him upon many hazardous Enterprizes, but his moſt famous Encounter was with the Chimæra. What this Monſter may have been, would be difficult to determine, and not worth while to conjecture. The Poets have painted it with the Head and Breaſt of a Lion, the Body of a Goat, and the Tail of a Dragon. And the better to enable him to conquer it, they have mounted him on the Back of the Horſe *Pegaſus*, which ſprung from the Blood of *Meduſa*.

Q. *But what has this Chimæra been ſuppos'd to be?*

A. Some have ſuppos'd it to be a certain Pirate that infeſted thoſe Parts, whoſe Name was *Chemirras*, and who had the Lion, Goat, and Dragon painted on his Ship, and was conquer'd by *Bellerophon*. Others have imagin'd it to be a Mountain in *Lycia*, the upper Part of which was infeſted with Lions, the Middle with Goats, and the Bottom with Serpents, all of which *Bellerophon* having deſtroyed, gave riſe to this Fable of the Chimæra. The learned *Bochart* is of Opinion, that *Jobates* ſent him with a ſmall Army againſt a certain People called the *Solyni*, that he conquer'd them and brought away in Triumph their three Gods, one in the Shape of a Lion, another in the Shape of a Goat, and the third in the Shape of a Serpent, and that joining theſe Three together in his Enſigns, gave riſe to the Fable of his having conquer'd a Monſter, whom they call'd a

Chimæra. But it is very probable all theſe Opinions, are no better than Chimæras themſelves.

Q. *Who ſucceeded* Thoas *in the Government?*

A. Several Kings, of whom we know little more than their Names, except one *Bacchis*, who being either more powerful or more proud than the reſt of his Anceſtors, changed the Name of his Deſcendants from *Heraclidæ* to *Bacchidæ*; a Party of whom ſome time after ſeized the Government into their Hands, alter'd the Form of it into a kind of Ariſtocracy, electing a Preſident every Year, to whom they gave the Title of *Prytanis.*

Q. *How long did this kind of Government continue?*

A. About 100 Years, during which time the *Corinthians* flouriſh'd and grew very powerful at Sea, and planted the two Colonies of *Corcyra* and *Syracuſe*, both of which in a little time became very conſiderable.

Q. *Did not the* Bacchidæ *make uſe of ſome particular Method to ſecure the Government to their Poſterity?*

A. They oblig'd themſelves not to marry out of their own Family; but one of their Women, whoſe Name was *Labda*, being very ugly and deformed, was refuſed by them all, upon which ſhe was marry'd out of the Family to one *Eëtion*, who having no Children by her for ſome time, went to *Delphos* to conſult the Oracle, who told him he ſhould have by her a Son that ſhould diſſolve the Ariſtocracy.

Q. *Were not the* Bacchidæ *alarm'd at this?*

A. Yes; inſomuch that as ſoon as they heard *Labda* was deliver'd, they ſent ten Perſons of their Family, under the Pretence of congratulating *Eëtion* on the Birth of his Son, but with Orders to murder the Infant as ſoon as they ſaw it. But the innocent Smiles of the Babe ſo ſoften'd their Hearts, that none

none of them could perform the Office. Coming out of the Houſe they began to blame each other for their Weakneſs, and at laſt reſolved to return and execute their Purpoſe; but *Labda*, who had now got ſome Intimation of their Deſign, convey'd the Child under a Buſhel, from whence he had afterwards the Name of *Cypſelus* given him, and ſo cunningly concealed it that they were obliged to return without their Errand. Aſhamed to be thus defeated, they agreed to give out that they had killed the Child, by which means no further Attempts were made on its Life.

Q. *What followed?*

A. Having received ſome ſecret Intimation from the Oracle that he ſhould one Day be King of *Corinth*, he ſet himſelf, as he grew up, by all manner of Ways to get into the Adminiſtration of the public Affairs, which having effected, he at laſt found Means to wreſt the Power out of the Hands of the *Bacchidæ*, and uſurp'd the Government.

Q. *How did he behave after this?*

A. At firſt with great Severity, ſparing none that oppos'd his Deſigns. But after he had firmly eſtabliſhed himſelf, he grew more moderate, rul'd his Subjects with great Mildneſs and Lenity, and was ſo belov'd by them, that he never kept any Guards about his Perſon for many Years.

Q. *Who ſucceeded him?*

A. His Son *Periander*, who is generally rank'd amongſt the ſeven Sages of *Greece*; but 'tis thought he obtain'd this Honour more by inſinuating himſelf into the Company of wiſe and virtuous Men, than by any Merit of his own, either in Wiſdom or Virtue: For his general Character is that of a Tyrant, and there are ſome particular Enormities recorded of him which are ſhocking, as his committing In-

ceſt with his own Mother, killing his Wife when big with Child, and lying with her when dead.

Q. *What was the Anſwer he received from* Thraſybulus *the Tyrant of* Miletus, *when he ſent to adviſe with him about the ſettling of his Government?*

A. Thraſybulus took the Meſſenger into a Field of Corn, and drawing his Sword ſtruck off the Heads of all ſuch Stalks as had ſhot up higher than the reſt, and then return'd the Meſſenger with no other Anſwer than to report what he had ſeen. *Periander* took the Hint, and ſecur'd himſelf in the Government, by taking off the Heads of the principal Citizens.

Q. *Did he not by theſe means render himſelf very odious to his People?*

A. So odious, that his Death only hinder'd them from depoſing him: and tho' the Crown came to *Pſammetichus* the Son of *Gordias* his Kinſman, the Minds of the People were ſo irritated againſt Kingly Government by the Tyranny of *Periander*, that he was ſoon laid aſide, and the *Corinthians* form'd themſelves into a Commonwealth.

SECT. V.

Of SPARTA *or* LACEDEMON.

Q. *WHEN was this Kingdom founded?*

A. About the Year 2500, near the ſame Time that *Siſiphus* founded *Corinth.*

Q. *Who was its Founder?*

A. Lelex; from whom the Country, which was before called *Laconia*, was for ſome time called *Lelegia*, and his Subjects *Leleges.*

Q. *Who*

Q. *Who ſucceeded him?*

A. He had two Sons, *Myles* and *Polycaon*; *Myles*, the elder, ſucceeded him in the Kingdom: He is ſaid to be the firſt who invented the Art of grinding Corn. *Polycaon* marry'd *Meſſene* the Daughter of *Triopas*, King of *Argos*, and in Right of his Wife ſucceeded to that Kingdom, which he call'd from her *Meſſenia*. To *Myles* ſucceeded his Son *Eurotas*, who finding the Country full of Bogs and Marſhes, and by conſequence neither healthful nor convenient, cut a large Channel in the loweſt Part of it, into which ſuch Quantities of Water drain'd themſelves, that it continued its Courſe to the Sea, and became a River, which he call'd by his own Name.

Q. *Who ſucceeded* Eurotas?

A. Having no Male Iſſue, he marry'd his Daughter *Sparta* to *Lacedemon*, the Grandſon of *Atlas* King of *Mauritania*, and was by him ſucceeded in the Kingdom. And as the City which *Eurotas* had built had been call'd *Sparta*, after the Name of his Daughter, *Lacedemon* cauſed the Country about it to be call'd by his own. But in After-times this Diſtinction ceaſed, and the two Names were uſed promiſcuouſly for the City and Country. After the Death of *Lacedemon* we have the Names of ſeveral Kings, but nothing material recorded of them till we come to *Tyndareus*.

Q. *What is there remarkable of him?*

A. His Wife was the famous *Leda*, whom *Jupiter* is fabled to have had an Intrigue with in the Shape of a Swan. The Conſequence of which Amour was, that *Leda* brought forth two Eggs, from one of which came *Pollux* and *Helena*, and from the other *Caſtor* and *Clytemneſtra*. But this is either a Piece of *Grecian* Mythology, not eaſy to explain, or a Lie not

worthy of being diſprov'd. The Truth is, he had two Sons, *Caſtor* and *Pollux*; and two Daughters, *Helena* and *Clytemneſtra*. *Helena* was marry'd to *Menelaus*, and *Clytemneſtra* to his Brother *Agamemnon*. *Caſtor* and *Pollux* dying before their Father, *Menelaus* ſucceeded to the Kingdom in Right of his Wife *Helena*.

Q. *Relate the Story of* Helena *as briefly as you can.*

A. Her Beauty was ſo extraordinary, that many of the *Grecian* Princes fell in love with her, and ſought her in Marriage, but ſhe was at laſt ſtole away by *Theſeus:* Being recover'd from him by the Valour of her two Brothers, *Caſtor* and *Pollux*, her Father, afraid ſhe ſhould again be carry'd off, oblig'd all her Suitors by an Oath to leave it to her to make Choice of the Man ſhe liked; and that in caſe ſhe ſhould be ſtole by any other, they ſhould all join their Forces to bring her back to her Husband. She choſe *Menelaus*, the Son of *Atreus*; and being afterwards ſtolen away by *Paris*, her Husband, encouraged by his Brother *Agamemnon*, challeng'd all thoſe Princes who had been her Admirers, to the Performance of their Promiſe, who joining their Forces together, commenced that famous War which is the Subject of *Homer*'s Iliad.

Q. *Is not the Story of her Siſter* Clytemneſtra *ſomething extraordinary?*

A. *Agamemnon* her Husband, at his Return from the *Trojan* War, found, that during his Abſence ſhe had lived in Adultery with *Ægiſthus*; and fearing the Reſentment of her Husband, ſhe agreed with her Paramour to murder him immediately on his Return. This was done accordingly, and *Ægiſthus* uſurp'd the Kingdom; but *Oreſtes*, the Son of *Agamemnon*, either concealing his Reſentment, or withdrawing from

the

the Kingdom till a proper Opportunity, murder'd both *Ægiſthus* and his Mother *Clytemneſtra*. From the Remorſe of having murder'd his own Mother, he is ſaid for ſome time to have loſt his Senſes. But afterwards marrying his Couſin *Hermione*, the Daughter of *Menelaus*, he ſucceeded both to the Kingdom of *Argos* or *Mycæna*, and to that of *Sparta* or *Lacedemon*. After him his Son *Tiſamenes* for ſome time enjoy'd theſe two Kingdoms: But now a remarkable Revolution happen'd, which chang'd the Face of Affairs, not only in *Sparta*, but in the greateſt Part of the *Peloponneſus*.

Q. *What was this Revolution?*

A. It was the Deſcent of the *Heraclidæ*, or Deſcendants of *Hercules*, who claiming ſome Right to both the Kingdoms, drove out *Tiſamenes*, and took Poſſeſſion of them. *Sparta* was alloted to *Ariſtodemus*, one of the Brothers of the *Heraclidæ*, but Death prevented his taking Poſſeſſion of it. He left behind him two Twin Sons, *Euriſthenes* and *Procles*, ſo alike that it was not poſſible to diſtinguiſh 'em; the Mother at the ſame time pretending not to know which was the eldeſt, and the Oracle alſo favouring the Deſign, they were both declar'd Kings of *Sparta*, and inveſted with equal Power and Dignity.

Q. *How long did this kind of Biarchy continue?*

A. It continued, without any Alteration, to the Time of *Lycurgus*, which was near three hundred Years. By this great Lawgiver, the Power of theſe Monarchs was greatly limited, inſomuch that they can hardly afterwards be call'd any thing more than Generals of their Armies, but the Form continued for near five hundred Years more.

Q. *Who ſucceeded* Euriſthenes *and* Procles?

A. Their Sons *Agis* and *Sous*, under whoſe Reign

happen'd the remarkable Subjection of the *Helots*, on the following Occaſion. *Euriſthenes* and *Procles* had divided the Kingdom into ſix Parts, and allow'd to each all the Privileges which the City of *Sparta* enjoy'd. *Agis*, imagining that the People were grown headſtrong by theſe Indulgencies, reſolv'd to curb them: Accordingly he depriv'd ſeveral Cantons of ſome of the Privileges his Predeceſſor had granted, and laid a general Tribute upon all the *Lacedemonians*. The whole Country ſubmitted except the Inhabitants of *Helos*, whom he therefore made Priſoners of War, depriv'd them of every Privilege they enjoy'd as Members of the State, and condemn'd both them and their Poſterity to perpetual Slavery; and as a laſting Mark of Infamy, all other Slaves to the State were from henceforth call'd by the common Name of *Helots*.

Q. *What was the Character of his Copartner* Sous?

A. He was a valiant and warlike Prince, and gain'd the equal Eſteem of his Subjects, by his Bravery and Conqueſts abroad, as *Agis* had by his Policy at home. *Plutarch* gives a remarkable Inſtance of his Conduct and Reſolution. Being beſieg'd by the *Chlorians* in a dry, ſtony Place, where his Army ſuffer'd very much for want of Water, he was at length reduced to capitulate with the Enemy, and oblig'd himſelf to reſtore all the Places he had taken, on condition that he and all his Men ſhould drink of a certain Spring at a little Diſtance from his Camp. It was agreed; and calling all his Soldiers together, in order to evade the Contract, he offer'd his Kingdom to any one that would forbear drinking; but being extremely oppreſs'd with Thirſt, he could find none that would accept it. Forbearing therefore himſelf till they had all drank, he took ſome of it in the Hollow of his Hand, and ſprinkling his Face with

it,

it, without drinking a Drop, march'd off in the Face of the Enemy, and refuſed to reſign his Conqueſts.

Q. *Who ſucceeded to* Agis *and* Sous?

A. They were ſucceeded by their Sons, and their Sons Sons, to the Time of *Lycurgus*; till when we find nothing remarkable recorded of any of them.

Q. *Relate the Hiſtory of* Lycurgus.

A. *Eunomus*, of the Line of *Procles*, left behind him two Sons, *Polydectes* and *Lycurgus*, by different Wives. *Polydectes*, the elder, ſucceeded him in the Government, but dying without Iſſue, the Right of Succeſſion devolved to his Brother *Lycurgus*, who accordingly took upon him the Adminiſtration of the Government: But his Siſter-in-law, the Relict of *Polydectes*, proving with Child, *Lycurgus* publickly declar'd, that if ſhe was deliver'd of a Son, he ſhould only act as Guardian or Protector to the Infant during his Minority, and would quit all his Pretenſions to the Crown. This generous and diſintereſted Proceeding highly pleaſed the People; but the Queen, who was a profligate and ambitious Woman, ſecretly intimated to *Lycurgus*, that if he would marry her, ſhe would take care to make the Birth abortive. *Lycurgus* abhorred the Propoſal, but ſmother'd his Reſentment; and ſeeming to accept her Offer of Marriage, entreated her not to hazard her own Health, by venturing on ſo violent a Method; and that as to making away with the Child, he would undertake the Management of that Affair himſelf after it ſhould be born. Amuſed with his fair Speeches, the Queen believ'd her Project half accompliſh'd: But when ſhe was deliver'd of a Son, and it was brought to *Lycurgus*; inſtead of diſpoſing of it, as ſhe imagined, he preſented it to the Magiſtrates as their King. This

generous Behaviour gain'd him great Honour and Credit with the People, but the Queen was ſo irritated againſt him for this manifeſt Slight, that ſhe contrived by all manner of Ways to calumniate and defame him; and ſo far ſucceeded in her Attempts, that *Lycurgus* thought it adviſeable to withdraw from *Sparta*. He travel'd therefore to *Crete*, to *Egypt*, and ſeveral other Countries, and every where apply'd himſelf with great Diligence to the Study of their Laws and Cuſtoms. Theſe Obſervations he digeſted with great Judgment into a Body of Laws for the Uſe of his own Country.

Q. *Did he return to* Sparta *then?*

A. The Injuries he had received there did not at all efface the Love of his Country: He return'd at the unanimous Requeſt both of the Princes and People, every thing in his Abſence having tended to Sedition and Anarchy. In his great Capacity, and greater Integrity, all Parties confided. His firſt Care was to inſtitute a Senate, as a Barrier betwixt the Encroachments of Prerogative on one Side, and the too great Licence of the People on the other. It conſiſted of 28 Perſons, beſides the two Kings, none of them under 60 Years of Age, and unleſs guilty of ſome great Miſdemeanour, to continue for Life. They were the ſupreme Court of Judicature, and had the whole executive Power in their Hands; ſo that from henceforth their Kings can be look'd upon as little more than Captains of their Armies, having no Power to do any thing without a Majority in the Senate. But we ſhall give a more ample Account of the Laws of *Lycurgus* in the third Part of our Work, to which they more properly belong: Let it ſuffice here, that having eſtabliſh'd every thing to his Mind, his next Care was how to ſecure a perpetual Obſervance of them,

them. To this End he pretended ſome Neceſſity of going abroad, and drawing an Oath from the Senate and People to obſerve his Laws till his Return, he dy'd at *Delphi*, or, as ſome ſay, at *Crete*, a voluntary Exile: And that the People might not have the leaſt Pretence to free themſelves from their Oath, and cancel his Laws, he order'd his Body to be burnt, and his Aſhes to be thrown into the Air.

Q. *What followed the Death of* Lycurgus?

A. The *Spartans* built a Temple to him, and paid him Divine Honours. The Kingdom flouriſh'd during the Obſervance of his Laws, and became, next to *Athens*, the moſt conſiderable State in *Greece*. But as it is impoſſible, as well from the Brevity of our Deſign, as from the Nature of this Way of Writing, to follow minutely the Thread of the Hiſtory; we ſhall only touch upon the principal Events, ſuch as are moſt entertaining and moſt worth knowing. The firſt of this ſort, after the Death of *Lycurgus*, is the *Meſſenian* War.

Q. *Relate ſome Particulars of it.*

A. The *Spartans* and *Meſſenians* were bordering Nations, each of them brave, and envious of the other's Glory. No wonder two ſuch People took any little Occaſion of quarrelling. Amongſt other Motives the following Story is related as one. *Polychares* a *Meſſenian* let out ſome Cows to paſture to *Euæphnus* a *Lacedemonian*, on condition that he ſhould have one half of the Profit ariſing from their Milk. The *Lacedemonian* ſold the Cows, and pretended they were ſtolen. But *Polychares* diſcovering the Cheat, ſent his Son to *Sparta*, to demand the Value of them; where, inſtead of receiving Satisfaction, his Son was murder'd. Complaining of this to the Senate, and not meeting with Redreſs, he ſlew all the *Lacedemo-*

nians

nians that came in his Way. The *Lacedemonians*, in their Turn, remonſtrated againſt this, and demanded that *Polychares* ſhould be given up to them; which not being comply'd with, War was declar'd, and the Quarrel became national.

Q. *What was the Event of it?*

A. Two deſperate Battles were fought, with almoſt equal Succeſs: The *Meſſenians* then retired into *Ithome*, a ſtrong Town ſituate on the Top of a Hill; which they fortify'd in ſuch a Manner, that it ſecured them from their Enemies for ſeveral Years. During this Time they ſent to *Delphi* to enquire the Fate of the War. They were anſwer'd by the Oracle, that a Virgin of the Royal Family muſt be ſacrificed. *Ariſtodemus* voluntarily offer'd his Daughter, but a Youth, who was in love with her, hoping to ſave her Life, pretended ſhe was with Child by him. Her Father thinking this a Stain upon the Honour of his Family, ripp'd up her Belly with his own Hand, and publickly vindicated her Innocence. She was therefore thought a proper and ſufficient Victim. Howbeit the next Battle was fought with equal Succeſs on both Sides; and though in a fourth Conflict the *Spartans* were worſted, they afterwards beſieg'd the *Meſſenians* in *Ithome*, and reduced them to ſuch Diſtreſs, that *Ariſtodemus* finding it impoſſible longer to reſiſt, and ſtung with Remorſe for having ſlain his Daughter to no Purpoſe, kill'd himſelf upon her Grave. After his Death the *Meſſenians* abandon'd themſelves to Deſpair, the City of *Ithome* was taken and demoliſhed, and they were oblig'd to ſubmit to whatever Terms the *Spartans* were pleaſed to impoſe. Thus ended the firſt *Meſſenian* War, after it had laſted almoſt 20 Years.

Q. *What,*

Q. *What gave Occaſion to the ſecond* Meſſenian *War?*

A. That which will always give Occaſion to a brave People, a Willingneſs to throw off the Yoke of Servitude. After the *Meſſenians* had, for near forty Years, groan'd under the ſevere Treatment of the *Spartans*, they were encouraged by *Ariſtomenes*, a young Man of great Courage and Abilities, to attempt the Recovery of their Liberties by a general Revolt.

Q. *Relate the moſt remarkable Particulars of this War.*

A. A Battle was fought without any Advantage on either Side; in which *Ariſtomenes* diſcovered ſuch amazing Courage, and ſo great a Capacity for War, that the *Spartans* were aſtoniſh'd, and ſent to *Delphi* to ask Advice how they ſhould proceed. They were directed by the Oracle to ſend to *Athens* for a General. The *Athenians*, in Deriſion, ſent them *Tyrtæus*, a lame Poet, who, however contemptible he might be as a General, was received by the *Spartans* gladly; they regarding him as the Meſſenger of the Fates, requir'd no other Qualification than his being ſent from *Athens*. In the next Battle that was fought the *Spartans* were entirely defeated, and ſo terrified with the Valour and Conduct of *Ariſtomenes*, that they were ready to have made Peace upon any Terms. But now *Tyrtæus* exerted himſelf, he harangued the Soldiers with all the Eloquence he was Maſter of, he recited Martial Verſes in their Ears, and animated them to ſuch a Degree with Sentiments of Courage and Heroiſm, that they reſolv'd upon another Battle. It was fought with great Bravery; but, through the Treachery of *Ariſtocrates*, King of *Arcadia*, whom

Ariſtomenes

Ariſtomenes had engag'd as an Ally, the *Meſſenians* were defeated, and *Ariſtomenes* taken Priſoner.

Q. *Did not this put an End to the War?*

A. No. *Ariſtomenes* was thrown into the Dungeon of the common Malefactors, where, in the middle of the Night, perceiving ſome living Creature preying upon a dead Carcaſs which lay at the Bottom of the Dungeon, he caught hold of its Tail, upon which the Beaſt (which he found to be a large Fox) made directly to his Hole, leading *Ariſtomenes* after him, till the Paſſage was ſo narrow that he was obliged to let go his Hold. However, perceiving by the Glimmering of the Moon that he was not far from the Surface of the Earth, he work'd himſelf out with his Nails and eſcap'd.

Q. *What followed?*

A. He was received by his Soldiers with equal Joy and Aſtoniſhment, and now retiring with his Army to a Caſtle on Mount *Eira*, he fortify'd it ſo ſtrongly that it ſuſtain'd a Siege of eleven or twelve Years. At laſt it fell out, in a very dark and rainy Night, that the Centinels, thinking all ſafe, deſerted their Poſts; which the *Spartans* having notice of by one of their Soldiers, who had an Intrigue with a *Meſſenian* Courtezan, immediately ruſh'd in and ſurpriz'd the Caſtle. *Ariſtomenes*, with wonderful Preſence of Mind, diſpoſed his Forces in Order, and maintain'd a deſperate Fight all the next Day. But finding himſelf overpower'd with Numbers, he drew up his Army into a cloſe Body, and fought himſelf a Paſſage through the Ranks of his Enemies, marching out of the City as it were in Triumph.

Q. *Was he able after this to make head againſt the Enemy?*

A. Reſolv'd to try his Fortune to the utmoſt, he pitch'd

pitch'd upon 500 of the braveſt of his Soldiers, and ask'd them if they would once more venture their Lives with him; which, when they all of them declar'd themſelves ready to do, he told them that he thought it feaſible, now the *Lacedemonians* were all buſied about *Eira*, for them to go and ſurprize *Sparta*. The Deſign was approv'd, and would immediately have been executed, had not their Counſels been again betray'd by *Ariſtocrates*, the *Arcadian* King; but his Treachery being now diſcover'd, he was ſton'd to Death by his own Subjects. The Death of *Ariſtomenes*, which happen'd ſoon after this, put an End to the *Meſſenian* Wars. And here too we will put an End to this Section: The *Spartan* Affairs, after this Period, will come in properly enough with thoſe of the *Athenians*.

SECT. VI.

Of ATHENS.

Q. *WHEN was this City firſt built?*

A. About the Year of the World 2448.

Q. *Who was its Founder?*

A. Cecrops, who is by ſome thought to have been an *Egyptian*, but 'tis more probable he was a *Phœnician*, as he is ſaid to have taught his People the Art of Navigation, of which the *Egyptians* had as yet no Knowledge. He firſt ordained Sacrifices to *Jupiter* as the ſupreme Deity; and introduced the Inſtitution of Marriage among the *Grecians*. In his Time happen'd the Flood of *Deucalion* in *Theſſaly*, which overflow'd the greateſt part of *Greece*.

Q. *Who*

Q. *Who ſucceeded him?*

A. He was ſucceeded by a Race of Kings, of whom we have nothing remarkable till *Theſeus*, who reign'd about 300 Years after him.

Q. *Relate ſome of his principal Actions.*

A. He ſlew the Tyrant *Procruſtes*, who uſed to extend the Limbs of all that fell into his Power upon an Iron Bed: If they were too long, he lopp'd them off; and if too ſhort, he ſtretch'd them till he diſlocated all their Joints. He conquer'd the monſtrous Bull of *Marathon*, and brought him alive to *Athens*, where he ſacrificed him to *Jupiter*. He conquer'd the *Amazons*, a Nation of warlike Women, and marry'd *Hypolita*, one of their principal Heroines. But the greateſt Exploit of his Life was his killing the *Minotaur*, a Monſter kept in a Labyrinth by *Minos* King of *Crete*, which every Year devoured 7 young Men of *Athens*, and as many Virgins: But he cruelly deſerted *Ariadne* the King's Daughter, who fell in love with him, and by whoſe Aſſiſtance he perform'd this Enterprize. After this he ſtole from *Sparta* the famous *Helen*, as ſhe was dancing in the Temple of *Diana*. He inſtituted alſo the *Iſthmian* Games, in honour of *Neptune*: And he ſtamp'd the *Athenian* Coin with an Ox, either in memory of his killing the Bull of *Marathon*, or the *Minotaur*, or perhaps to recommend Agriculture to his People, to which the Ox was moſt ſubſervient.

Q. *Who ſucceeded him?*

A. After a Reign of thirty Years, he was ſucceeded by his Son *Meneſtheus*, who was famous at the Siege of *Troy* for his Skill in Military Affairs, and is ſaid to be the firſt who marſhall'd an Army in the Order of Rank and File. He died in the twenty-third Year of his Reign, and was ſucceeded by *Demophoon*,

mophoon, the Son of *Theſeus*, who was alſo ſucceeded by three or four others, of whom nothing remarkable is recorded till *Codrus*, who was the laſt King of *Athens*.

Q. *What is remarkable of him?*

A. After having reign'd about twenty-one Years, during which Time the *Heraclidæ* had conquer'd all *Peloponneſus*, and were entering into *Attica*, *Codrus* was told that the Oracle had promiſed them Victory, provided they did not kill the King of the *Athenians*. Reſolving to ſacrifice his Life to the Safety of his Country, he took this Method to effect it; he diſguiſed himſelf like a Peaſant, went into the Enemy's Camp, pick'd a Quarrel with ſome of the Soldiers, and never ceaſed fighting till he was ſlain.

Q. *What was the Conſequence of this gallant Action?*

A. The next Day, when the *Athenians* ſent to demand the Body of their King, the *Heraclidæ* were ſo terrify'd, that they broke up their Camp without ſtriking a Blow. The *Athenians* conceived ſuch a Veneration for their Prince on account of this magnanimous Action, that, eſteeming none worthy to bear the Royal Title after him, they committed the Management of the Government to elective Magiſtrates, to whom they gave the Title of *Perpetual Archons*: And *Medon*, the eldeſt Son of *Codrus*, was the firſt elected to this new Dignity.

Q. *How long did this Form of Government continue?*

A. It continued in the Family of *Medon* about 200 Years, under twelve *Perpetual Archons*, who from him were call'd the *Medontidæ*. About this time were founded the twelve famous Cities of the

Ionians

Ionians in *Aſia*, by Colonies led out of *Attica* by the Brothers of *Medon*.

Q. *What were the Names of theſe twelve Cities?*

A. Epheſus, *Miletus*, *Priene*, *Colophon*, *Myus*, *Teos*, *Lebedos*, *Clazomenæ*, *Erythræ*, *Phocæa*, *Chios* and *Samos*.

Q. *What Form of Government was next introduced in* Athens?

A. They limited the *Archonſhip* to ten Years, but ſtill continued it in the Family of *Medon*; but in about ſixty-five Years afterwards, the Family of *Medon* becoming extinct, the *Athenians* took this Opportunity of rendering their ſupreme Magiſtrate entirely dependent on the People, by making this Office annual.

Q. *At what Time did this happen?*

A. In the firſt Year of the twenty-fourth *Olympiad*, about 684 Years before Chriſt. Under this Form of Government the *Athenians* grew the moſt powerful and polite People in *Greece*, and continued it whilſt they had any Remains of Liberty left, or were at all conſiderable as a Nation.

Q. *Relate ſome of the moſt remarkable Things that immediately follow'd this Event.*

A. Draco, who was the tenth annual *Archon*, gave the firſt Body of written Laws to the *Athenians*. Theſe Laws were ſo very ſevere, that it uſed to be ſaid they were written not with Ink but Blood. The ſmalleſt Crimes, as well as the greateſt, were puniſh'd with Death; of which being ask'd the Reaſon, he anſwer'd, *Small Faults deſerve Death, and I can find no higher Puniſhment for great ones.*

Q. *What was the Conſequence of this Severity?*

A. His Laws of courſe came into Diſuſe, and ſome few Years after were reform'd and temper'd by the Wiſdom

Wiſdom of *Solon*. But of the particular Inſtitutions of theſe two Lawgivers we ſhall ſpeak in the third Part.

Q. *How was it that* Solon *contrived to recover the Iſland of* Salamis, *which had been taken from the* Athenians *by the* Megarenſians?

A. He compoſed an hundred Verſes, fitted to inflame the Minds of the People; and feigning himſelf mad, he ran into the Market-place with his Night-cap on his Head, repeating the Verſes in a loud and forcible Manner. The People flock'd around him, and *Piſiſtratus*, a Relation of *Solon*, mixing himſelf with the Crowd, by the Force of his Eloquence heighten'd the martial Rage which *Solon*'s Verſes had enkindled, inſomuch that the Sentiments of the *Athenians* were ſuddenly changed, and a War was immediately decreed.

Q. *But did he not make uſe of ſome Stratagem in this Affair?*

A. Yes: He ſent over a Perſon whom he could truſt, who pretending Friendſhip to the *Megarenſians*, told them, that if they had a mind to ſeize ſome of the faireſt of the *Athenian* Ladies, they might do it by paſſing over to *Colias*, where the Women were celebrating the Feaſt of *Ceres*. *Solon* being inform'd, that the *Megarenſians* were coming over on this Expedition, dreſs'd up a Company of young Men in Women's Habits, with each of them a Dagger conceal'd under their Clothes, who, when the *Megarenſians* landed and were going to ſeize them, ſlew them at once, boarded their Ships, and ſailing to *Salamis*, immediately took it.

Q. *Did not* Piſiſtratus *ſoon after this make himſelf Maſter of the Commonwealth?*

A. Yes:

A. Yes: But he did not change the Conſtitutions of the Government.

Q. *Relate ſome of his principal Actions.*

A. Piſiſtratus had great Abilities, many Virtues, and was a very popular Man; inſomuch, that *Solon* uſed to ſay of him, That if it was not for his Ambition, he would be the beſt Citizen in *Athens*. Having gain'd the Love of the People by all the Arts he was Maſter of, he reſolved to make uſe of that Affection to raiſe himſelf to the Government. With this View he wounded himſelf and the Mules that drew his Chariot; and driving into the Market-Place, as if purſued by his Enemies, ſhew'd his bleeding Body to the *Athenians*, and begg'd their Protection from thoſe, whom his Kindneſs to them had render'd his Enemies. The *Athenians* teſtify'd their Concern in the moſt zealous Manner; but *Solon*, who knew his Ambition, and ſaw thro' his Deſign, cry'd out, *Son of* Hippocrates, *you do not act* Homer's Ulyſſes *well, ſince you deceive your fellow Citizens, whereas he, when he wounded himſelf, practiſed only on the Enemies of his Country.* But ſo great was the Popularity of *Piſiſtratus*, that the Words of *Solon* were either not heard or not heeded: A general Aſſembly was conven'd, in which a Guard of 400 Men was appointed to attend on *Piſiſtratus*, and by the Help of this Guard he ſeized the Government. *Solon* oppoſed him, but in vain; and when he found that he could not excite his Countrymen to take up Arms in defenſe of their Liberties, he laid down his own, and contented himſelf with ſaying, *To the utmoſt of my Power I have ſtriven for my Country and my Laws.* He ſoon after withdrew from *Athens*, and never returned to it any more.

Q. *How*

Q. *How did* Piſiſtratus *behave after he had got the ſupreme Power into his own Hands?*

A. With the greateſt Moderation, and inſtead of ſubverting any of the Laws which *Solon* had eſtabliſhed, he provided for their better Execution. Even for *Solon* himſelf, tho' he had oppoſed him, he preſerved the higheſt Veneration, and was ſo diſturbed at his leaving *Athens*, that he wrote to him in the moſt preſſing Terms to perſuade his return. He adorned the City of *Athens* with many fine Edifices, particularly the Temple of the *Pythian Apollo*; he alſo laid the Foundation of the famous Temple of *Jupiter Olympius*; was the firſt who built a Library for publick Uſe; and to him it is we owe the Works of *Homer*, who firſt collected them together, and digeſted them into the Order we now ſee them.

Q. *How long did he enjoy his Dignity?*

A. About 30 Years from the firſt to the laſt, but during that Space, he had been two or three times obliged to leave the Country by the Factions of the People; but ſtill was ſo belov'd by them, that he was always reſtor'd. He left behind him two Sons, *Hippias* and *Hipparchus*; who both ſucceeded to the Government, and jointly ſhar'd the ſupreme Authority. But *Hipparchus* being ſlain ſoon after in an Inſurrection, ſet on foot by one *Ariſtogiton*, *Hippias* in Revenge of his Brother's Death, from a mild and gentle Ruler, became a moſt cruel and inhuman Tyrant.

Q. *What Acts of Cruelty did he commit?*

A. He put *Ariſtogiton* to the Torture to make him confeſs who were his Confederates in the Murder of *Hipparchus*, who not able to endure the Torments which were inflicted on him, impeached ſome of *Hippias*'s beſt Friends, who were immediately put to death. Being tortur'd a ſecond time, he diſcover'd

others, who received the ſame Fate. Being urged a third time, he anſwer'd, *I know of none now that deſerve to ſuffer Death but thy ſelf.* Being jealous of his Miſtreſs *Leæna*, he put her to the Torture to make her diſcover her Gallant: She bore it patiently for a Time, but feeling the Torments encreaſe, and fearing her Conſtancy might fail her, ſhe bit off her Tongue, that ſhe might not have it in her power to betray the Man ſhe lov'd.

Q. *What was the Conſequence of theſe Cruelties?*

A. He ſoon became odious to the People, and in three Years after the Death of his Brother, he was expelled from the Government.

Q. *How did he behave after his Expulſion?*

A. He fled to *Perſia*, where by his Intrigues with *Artaphernes*, Governor of ſome of the *Perſian* Provinces, he excited and prevailed with *Darius* the *Perſian* King, to make War with the *Athenians*, promiſing that he himſelf would aid and aſſiſt them in it. The *Athenians* being informed of his Proceedings, endeavoured to divert the impending Evil, by ſending Ambaſſadors to *Artaphernes*, entreating him not to give any heed to the Inſtigations of *Hippias*. But *Artaphernes* anſwered the Ambaſſadors haughtily, That if they would have Peace with the King of *Perſia*, they muſt reſtore *Hippias* to the Government, and be obedient to him.

Q. *How did the* Athenians *reliſh this Anſwer?*

A. As a brave People ought to do, by preparing for War: and tho' they could not at that Time get together above 9000 Men, and the Army of the *Perſians* conſiſted of 100,000, they reſolved to hazard the Event of Battle, rather than receive as their Ruler, the Man whom they hated.

Q. *Who commanded this little Army?*

A. It was chiefly under the Command of *Miltiades*; but there were alſo in the Army *Ariſtides* and *Themiſtocles*, with ſome other Generals of leſs Note.

Q. *Relate ſome Particulars of this Battle?*

A. The *Perſians*, being inform'd by *Hippias* that the Plain of *Marathon* would be the moſt advantagious Place for them to engage in, drew up their numerous Forces there. The *Grecians*, with amazing Boldneſs, immediately order'd their little Army to march thither alſo; and encamping near the Temple of *Hercules*, they were join'd by a thouſand *Plateans*; and a Council of War being held, ſome of the Generals were not for hazarding a Battle, but *Miltiades* oppoſed them in a noble Speech, and carry'd his Point. The *Perſian* Army was drawn up about a Mile diſtant, who, when they perceived the *Grecians* marching towards them in Order of Battle, concluded them mad or deſperate, and look'd upon their Defeat as infallible. But ſuch was the Reſolution of theſe brave *Greeks*, ſuch the Courage and Conduct of their Commanders, that this numerous Hoſt was preſently defeated and put to flight, with the Loſs only of 192 Men. In this Battle, amongſt the great Numbers of *Perſians* which were ſlain, *Hippias* alſo, who had occaſion'd it, loſt his Life.

Q. *Is not ſomething remarkable recorded of* Cynegyrus *in this Battle?*

A. Juſtin reports, that having behav'd with incredible Valour during the Engagement, and perceiving the *Perſians* flying to their Ships, in the Heat of his Courage he purſu'd them to the Shore, and laying hold of a Ship that was ready to ſail with his right Hand, it was cut off; he then laid hold of it with his left, and being depriv'd of that alſo, he ſeiz'd it with his Teeth.

Q. *Was not this thought an extraordinary Victory?*

A. The *Athenians* were ſo tranſported with it, that, in the Fulneſs of their Joy, they preſented all the *Plateans* with the Freedom of their City; they built Monuments to thoſe who fell in the Battle, and gave *Miltiades*, *Ariſtides*, and *Themiſtocles*, all poſſible Marks of Gratitude and Reſpect.

Q. *But were not all theſe Men afterwards ill uſed by the* Athenians?

A. Miltiades having fail'd in an Undertaking which himſelf adviſed, though he was very near loſing his Life in the Attempt, yet he was condemn'd to pay an exorbitant Fine, and committed to Priſon, where in a ſhort time he died. *Ariſtides* and *Themiſtocles* were both baniſh'd; the firſt died in Exile by his own Hands, and the laſt in ſuch Poverty, that his Children were maintained at the publick Expence.

Q. *Did the* Perſians *ſit down quietly with the Loſs of this Battle?*

A. No. *Xerxes* having made prodigious Preparations for the total Conqueſt of all *Greece*, ſent Meſſengers to its ſeveral Republicks, to demand Earth and Water in token of their Submiſſion: But to let the *Perſian* ſee how much they diſdain'd to ſubmit, they order'd the Meſſengers to be ſeiz'd and put to Death.

Q. *What was the Conſequence of this Severity?*

A. Xerxes, reſolving to tranſport a numerous Army into *Europe*, laid a Bridge croſs the *Helleſpont*, in a Place not much more than a Mile broad; which being broke down by the Waves, in the Pride and Folly of his Heart, he order'd the Sea to be laſh'd for rebelling againſt its Sovereign, and Fetters to be caſt into it, to ſecure its future Obedience. Then making

making two Bridges of Gallies ty'd together, he ſecur'd them ſo well, and anchor'd them ſo ſtrongly, that in ſeven Days and Nights his whole Army paſſed over from *Aſia* to *Europe*.

Q. *What Number is ſaid to have been in this Army?*

A. Herodotus reckons up about two Millions of Foot, and eighty Thouſand Horſe, beſides five hundred Thouſand belonging to the Fleet, which conſiſted of twelve hundred Gallies, and three thouſand Tranſports and Ships of Burthen. And *Plutarch* affirms, that with the Women, Slaves, Eunuchs, and other Attendants, there were not leſs than five Millions; inſomuch that they are ſaid to have drank up in their March ſeveral little Rivers. This Computation perhaps is too large, but at the moſt moderate reckoning, it is certain there were not leſs than ſeven hundred Thouſand fighting Men.

Q. *How did this numerous Army proceed?*

A. They march'd to the Straits of *Thermopylæ*, where *Leonidas* the *Spartan* General, with only three hundred Men, oppoſed their Paſſage for two Days and two Nights; but finding it impoſſible longer to reſiſt, they reſolv'd to die bravely; ſo marching in the Night into the middle of the *Perſian* Army, they fought with the utmoſt Bravery till the laſt Man of them was ſlain. It is reckon'd that theſe three hundred *Spartans* ſlew upwards of twenty thouſand *Perſians*. And this Defeat is accounted more glorious than any Victory the *Greeks* ever obtain'd.

Q. *How did* Xerxes *proceed after he had gain'd this Paſſage into* Greece?

A. He march'd into *Attica*, took the City of *Athens*, plunder'd and burnt the greateſt part of it; thence marching to *Salamis*, in order to act in conjunction

with his Fleet, he had the Mortification to ſee above two hundred of his Gallies ſunk, and the reſt of that numerous Fleet, which in a manner cover'd the Face of the Ocean, entirely diſperſed and defeated by the *Greeks*, without the Loſs of more than forty of their own Ships.

Q. *What enſued?*

A. Diſpirited with this Loſs, and fearing the Valour of the *Greeks*, which he had ſo dearly experienced, this haughty Monarch left the Command of his Army to *Mardonius*, and in the moſt private manner poſſible, in a ſmall Fiſhing-boat, got over to *Aſia*.

Q. *What became of* Mardonius *and his Army?*

A. He was defeated by the *Greeks* under the Command of *Pauſanias* the *Spartan* General, and ſlain in the Battle of *Platea*. And of this numerous Hoſt, which one would have thought ſufficient to have conquer'd almoſt the whole World, ſcarce five thouſand return'd alive into their own Country.

Q. *Did the* Perſians *after this ever venture to invade the Territories of* Greece?

A. Yes: They prepar'd a Fleet of 350 Sail, which was defeated by *Cimon* the Son of *Miltiades*, near the Mouth of the River *Eurymedon*, and all the Ships either taken or ſunk. At the ſame time their Land-Army coming down towards the Shore, *Cimon* landed firſt ſome of the beſt of his Men in *Perſian* Habits; and by this Stratagem getting all the reſt on ſhore, with a great Shout they ſet upon the Enemy, and entirely defeated them; thus gaining two compleat Victories, one by Sea and one by Land, with the ſame Men, on the ſame Day. This great Man was afterwards baniſh'd by the *Athenians*, but being recall'd, he was again employ'd in their Affairs,

and

and liv'd to conclude a glorious and advantagious Peace with the *Perſians*, very much to the Honour of his Country.

Q. *What was the next remarkable Event in the* Grecian *Hiſtory?*

A. The *Peloponneſian* War.

Q. *What was the Cauſe of that War?*

A. The principal Cauſe was the Emulation of the two States of *Athens* and *Lacedemon*, each of them ambitious of and contending for a Superiority over the reſt of *Greece*. It is alſo ſaid, that *Pericles* was very inſtrumental in promoting this War; for being greatly indebted to the State, which had often threaten'd to bring him to account, he contrived to divert this private Storm by raiſing a publick one; and to make his Aſſiſtance neceſſary to the State, he involved them in this War. About this time liv'd *Meton* the Aſtronomer, born at *Athens*, who firſt found out the Period of 19 Years, in which time all the different Mutations of the Sun and Moon are compleated, and they begin again to move from the ſame Point of the Zodiack. The *Athenians* were ſo pleaſed with this Diſcovery, that they wrote it in Letters of Gold in the moſt publick Places of the City, from whence it is called the *Golden Number*. *Pindar* the Lyrick Poet, who was born at *Thebes*, flouriſh'd about this time; together with *Æſchylus* the Father of Tragedy, and *Thucydides* the Hiſtorian.

Q. *Relate ſome of the moſt remarkable Particulars of the* Peloponneſian *War.*

A. The *Lacedemonians*, under the Command of *Archidamus*, invaded *Attica*, and poſted themſelves at *Acharnæ*, a large Town ſeven Miles from *Athens*. But finding they could not bring *Pericles* to a Battle, and their Proviſions growing ſcarce, they thought

proper to break up their Camp and return Home. Meanwhile the *Athenian* Fleet landed in *Laconia*, ravaged part of the Country, took the Iſland of *Cephallenia*, and got into their Hands the ſtrong Haven of *Niſea*. Theſe were the principal Actions of the firſt Campaign. The following Year *Athens* was viſited with a terrible Plague, which deſtroyed the Flower of their Army, and amongſt the reſt *Pericles* himſelf, which was to *Athens* a very great Loſs.

Q. *How long did this War continue?*

A. It continued betwixt the *Spartans* and *Athenians* for ten Years, with various Succeſs; at the End of which time, a Peace was concluded betwixt them for 50 Years. Notwithſtanding which, the War was carry'd on betwixt ſeveral of the other States of *Greece*, for 17 Years longer.

Q. *Did not the War ſoon break out again betwixt the* Athenians *and* Spartans?

A. Yes; and would have been proſecuted with great Vigour by *Alcibiades*, had he not been recall'd from the Army, to anſwer a Charge that was brought againſt him at *Athens*, for breaking and defacing the Statues of *Mercury* in a drunken Frolick. But *Alcibiades* underſtanding that the *Athenians* were ſo highly exaſperated againſt him, that they would certainly put him to death, fled privately to *Sparta*, and became a very dangerous Enemy to the *Athenians*; till being ſuſpected by the *Spartans*, he retired into *Perſia*, where, by his Addreſs, he gain'd ſuch an Aſcendant over *Tiſſaphernes* the *Perſian* Governor, that he became equally formidable, both to the *Spartans* and *Athenians*; and at laſt ſo manag'd his Affairs, that he was recalled to *Athens*, received with great Honours and Acclamations, and inveſted with the ſole Command of the Fleet and Army. But an Enterprize

terprize miſcarrying, in which he ought to have commanded, and was accidentally abſent, he was again degraded, and compell'd to fly into *Perſia*, where he liv'd privately with his Miſtreſs *Timandra*, till the *Spartans*, in dread of his enterprizing Genius, deſir'd *Pharnabazus*, the *Perſian* Governor, to rid them at any rate of this dangerous Enemy; which being complied with, the Perſons that were ſent to murder him, after they had ſurrounded his Houſe, none of them daring to enter, they ſet Fire to it, and deſtroy'd him in the Flames.

Q. *But how ended the* Peloponneſian *War?*

A. Very much to the Honour of the *Spartans*, who under the Conduct of *Lyſander*, defeated the *Athenians* both by Sea and Land; nay even beſieg'd the City of *Athens* itſelf, which was compelled to ſurrender at Diſcretion. About this time lived *Sophocles* and *Euripedes* the Tragic Poets, and *Ariſtophanes* the Comic. *Socrates*, *Plato*, *Ariſtotle*, and *Xenophon*, were alſo about this time. In ſhort, Learning, Taſte, Eloquence, and Politeneſs ſhone, at this Period, in their meridian Luſtre, illuminating all *Greece*.

Q. *Was not there a remarkable Change made in the Government of* Athens *at this time?*

A. Lyſander immediately eſtabliſh'd 30 Archons, commonly called the 30 Tyrants, into whoſe Hands he put the executive Power of the Government; and by whom was committed the moſt horrid and unheard of Cruelties; inſomuch, that *Xenophon* ſays, they put more People to death in eight Months of Peace, than their Enemies had done in a 30 Years War. Even *Theramenes*, one of their own Colleagues, for venturing to oppoſe their bloody Proceedings, was condemned to death; no one but *Socrates*

preſuming to ſpeak in his behalf, and for which he ſoon after ſhared the ſame Fate.

Q. *How long did this Tyranny continue?*

A. Betwixt two and three Years, during which time, there were 1400 Citizens put to death without hearing, moſt of them Men of Note and Condition; and above **Five** Thouſand more were forced to fly into the *Piræus*.

Q. *As this ſeems to be the Period, in which* Greece *arrived at the higheſt Pitch of her Glory, it may not only be entertaining, but inſtructive, to take a View of the Actions, and Characters, of ſome of the greateſt Men, who lived at this time. And firſt, relate what is moſt remarkable of* Sophocles.

A. Sophocles was born in the ſeventy-firſt Olympiad, fourteen or fifteen Years before the Invaſion of *Greece* by *Xerxes*. From the Sweetneſs of his Verſes, he was by ſome called the Bee, and by others the Mermaid, or Syren of *Athens*. He was not only a Perſon of great Wit, but alſo of extraordinary Courage, having ſignalized himſelf on ſeveral Occaſions in the *Athenian* Army, under the Command of *Pericles*. He wrote 120 Tragedies, with ſome Elegies, and Hymns to *Apollo*. But of all his Works we have only now remaining ſeven Tragedies, *viz. Ajax*, *Electra*, *Oedipus-Tyrannus*, *Antigone*, *Oedipus Coloneus*, the *Trachiniæ*, and *Philoctetes*. He greatly improved the *Greek* Stage, being more exact and judicious than all that went before him. He lived to the Age of 85, when one of his Sons, impatient for his Death, ſummoned him to appear before the Judges, that they might appoint him a Guardian, as being one that was come to Dotage, and no longer able to take Care of his domeſtick Affairs. He appeared before the *Areopagites*, without the leaſt Concern, began

gan to read a Part of his *Oedipus*, which he was then compoſing, and ask'd them, Whether they perceiv'd in that Work, any Signs of ſuch a Weakneſs of Mind as he was accuſed of? Whereupon, his ungrateful Son was ſent back with Shame and Reproach. He died in the 92d Olympiad; and 'tis ſaid, for Joy of having gain'd the Prize by one of his Tragedies, made in his old Age, which Honour he had received no leſs than 23 times before.

Q. *Was there not another of this Name?*

A. Yes. He was call'd *Sophocles* the Younger, and was alſo a *Greek* Poet, the Author of ſeveral Tragedies, and Grandſon or Nephew of the former.

Q. *Relate ſome Particulars of the Life of* Euripides.

A. He was born at *Salamine*, the ſame Day that the numerous Hoſt of *Xerxes* was overthrown by the *Athenians*. He wrote 75 Tragedies, of which there only now remains 19. He was a Scholar of *Anaxagoras* and *Socrates*. *Prodicus* taught him Rhetorick, and he travelled with *Plato* into *Egypt*. *Aulus Gellius* affirms, that he ſaw a Cave in *Salamine*, where it is ſaid, *Euripides* wrote many of his Tragedies. He was by ſome call'd the Woman-hater, perhaps from his Unhappineſs in Marriage, his Wife being a common Proſtitute. He died in the 75th Year of his Age, being torn in Pieces, as ſome ſay, by Dogs, or as others ſay, by the Hands of ſome Women, to whom he had given but an indifferent Character.

Q. *What have you read concerning* Ariſtophanes?

A. That he was accounted the Prince of the *Greek* Comic Poets, and wrote above 50 Comedies; tho' but ſeven of them are preſerved to our Times. His Comedy, call'd *The Clouds*, which is one of thoſe that is come down to us, was wrote at the Inſtigation

Anytus, on purpoſe to abuſe and ridicule *Socrates*. The *Athenians* had ſuch a Regard for his Wit, that, by a publick Decree, they honoured him with a Wreath of the conſecrated Olive-Tree, which grew in the Citadel.

Q. *Do you remember any thing relating to* Plato?

A. *Plato* was born at *Athens*; he apply'd himſelf firſt to Painting, afterwards to Poetry, and laſtly to Philoſophy. He was the Scholar of *Socrates*; all his Philoſophy is compriz'd in ten Dialogues, where he expreſſes his own Sentiments in the Perſons of *Socrates* and *Timeus*; and thoſe of others, in the Perſons of *Gorgias* and *Protagoras*. His chief Opinions are thus contraſted with thoſe of *Ariſtotle*. *Plato* believed there was but one God; *Ariſtotle* allowed a Firſt Mover, but acknowledged alſo other Gods. *Plato* calls God the Sovereign Wiſdom, who knows all Things: *Ariſtotle* ſays, he is ignorant of ſome Things. According to *Plato*, God created the World; according to *Ariſtotle*, the World is eternal. *Plato* affirms, that God governs the World; *Ariſtotle*, that it is govern'd by Nature and Chance. *Plato* ſays, the Soul is from God; *Ariſtotle*, that it depends on the Body. *Plato* ſays, Men live after Death, which *Ariſtotle* thinks impoſſible.

Q. *What can you relate concerning the Life of* Ariſtotle?

A. He was born at *Stagyra*, a ſmall Town of *Macedon*, from whence he is called the *Stagyrite*. He loſt his Parents in his Infancy, ſo that not being brought up with much Care, he fell into a diſſolute Courſe of Living, and by the time he was Eighteen, had ſpent the greateſt Part of his Patrimony, and turned Soldier. Not liking this, he ſtudied Philoſophy under *Plato*, till he was 37 Years old, by which

which time, having ſpent his whole Fortune, he maintained himſelf by ſelling ſweet Powders, and vending ſome Receipts which he had learned. He eat little, and ſlept leſs; and that he might not over-ſleep himſelf, he lay with one Hand always out of the Bed, having a braſs Bowl in it, which by its fall into a Baſon of the ſame Metal, awaked him. He was employ'd eight Years by *Philip* of *Macedon*, as Tutor to his Son, *Alexander* the Great. He was afterwards engaged by *Alexander* in the Study of Animals, who ſent him Fiſhers, and Huntſmen, to bring him all ſorts of living Creatures; and gave him alſo 800 Talents as a Reward for his Trouble. Being accuſed of ſome Impiety by a Prieſt of *Ceres*, and terrified with the hard Uſage which *Socrates* had met with on that Account, he fled to *Chalcis* a City of *Eubœa*, where, as ſome ſay, he threw himſelf into the River *Euripus*, becauſe he could not comprehend the Reaſon of its ebbing and flowing: Others ſay, he poiſoned himſelf to avoid falling into the Hands of his Enemies; and others again aſſert, that he died of the Cholick in the 63d Year of his Age, two Years after *Alexander* the Great.

Q. *Pray give ſome Account of* Socrates.

A. *Socrates* was the Son of *Sophroniſcus* a Stone-cutter, and born at *Athens*, of the Tribe of the *Alopecidæ*. He ſtudied under *Anaxagaras* and *Archelaus*; and though greatly addicted to Study, yet was not wanting upon divers Occaſions, to give ſignal Marks of his Valour, in fighting for the Safety of his Country; but he afterwards wholly betook himſelf to the Study of *Philoſophy*, eſpecially the *moral* Part of it. It is reported of him, that he was ſo Eloquent, and had ſuch an Art to convince his Hearers, that he could perſuade whatſoever he would; wherefore alſo

the *Thirty Tyrants*, who then governed *Athens*, forbad him to inſtruct Youth. He was moderate, ſober, chaſte, compoſed in his Actions and Behaviour, very patient, and in a Word, poſſeſt of all Virtues; which he had ſo habituated himſelf to, as to make them natural. He valued Reſt and Tranquillity as the choiceſt of all Poſſeſſions; and aſſerted Knowledge only to be a true Good, and Ignorance an Evil. According to his Philoſophy, Riches and Honour have nothing in them of true Worth; but that on the contrary, they are the Source of various Evils and Miſchiefs. His common Saying was, *that he only knew this, that he knew nothing*; with reference to which Perſuaſion of his, the Oracle pronounced him the wiſeſt of all Men. He ſaid of a Prince who had been at vaſt Charges, to build for himſelf a ſtately Palace, but had taken no Pains at all to make himſelf virtuous, that *the People run from all Parts to ſee his Houſe, but that none were preſſing to ſee him.* He recommended three Things eſpecially to his Diſciples, *Wiſdom*, *Modeſty*, and *Silence.* Seeing the Maſſacre cauſed by the *Thirty Tyrants*, he ſaid to a Philoſopher, *what a Comfort it is for us, that we are not like theſe great ones, the Subject of Tragedies!* He was us'd to ſay, that *there was no better Inheritance than that of a good Friend.* A Man who pretended to Skill in Phiſiognomy, having judg'd of him according to his Art, that he was brutiſh, luſtful, and a Drunkard; he own'd himſelf to be naturally inclin'd to all thoſe Vices, but that Reaſon had corrected thoſe corrupt Inclinations. It was a common Saying of his, *that Men were ſo much concerned to have a Portraiture reſemble the Original, and yet took no Care to be like God, whoſe Image they were; and that they dreſſed themſelves by a Looking-Glaſs, but did*

not take the ſame Care to adorn their Minds by Virtue. He ſaid alſo, that *it is with a bad Wife, as with a bad Horſe, to which, after that a Man is once accuſtomed, all others ſeem good.* The Thoughts he had of God were moſt awful and rational. He derided the Plurality of the Heathen Gods, and upon that Account was indicted of Impiety by *Anytus* and *Melitus*, and condemned to drink the Juice of Hemlock. When they brought him the News that he was condemned to Death by the *Athenians, and ſo are they*, ſaid he, *by Nature*; but replied his Wife, alas! they have condemned you unjuſtly: *What*, ſaid he, *would you then have had me juſtly condemned?* The Day that he was to drink the fatal Draught, one of his Friends ſent him a fine new Gown. *Why*, ſaid he, *will not this which hath ſerv'd me alive, ſerve me to die in?* He died at the Age of 70, in the 95th Olympiad, *Læches* being Prætor of *Athens*.

Q. *What were the religious Principles of* Socrates?

A. That God was One, perfect in himſelf, giving the Being, and the Well-being to every Creature: Yet what he is (ſays he) I know not; but what he is not, I know. That God, and not Chance made the World; and that it, and all Things in it, are preſerved and conducted by his all-powerful and unerring Providence. That the Soul of Man was immortal; and that the Body, a compounded Subſtance, was diſſolved by Death; but the Soul being Simple, paſſes into another State, incapable of Corruption or Annihilation. That the Souls of good Men after Death are united to God, in a bleſſed, inacceſſible Place. And that to ſome other Place of Horror, where there is no Emanations of divine Favour, the Souls of wicked Men are carried away to ſuffer Puniſh-

Puniſhment: But to define what, and where theſe two Places are, was far above the Sphere of human Knowledge. That God has imprinted into the Soul of Man, a Principle of Reaſon, *which he calls*, a Ray of the Divine Nature. That that Principle did of itſelf direct a Man to the Exerciſe of Virtue: But that he became wicked, whenever he abandoned the Dictates of that Reaſon, to follow the Impreſſions of Senſe. That Temperance, Juſtice, Fortitude, Patience, and all other Virtues, intituled a Man to the Favour of God, as their Contraries to his Wrath. That ſuch was the Divine Goodneſs in itſelf, and God's Beneficence to Man, that he had implanted in his Soul a Power to be virtuous and good; and if he proved otherwiſe, he could not juſtly blame God for puniſhing him, either here, or in another World.

Q. *Is not ſomething recorded of a* Dæmon *or* Genius *that attended* Socrates?

A. That *Socrates* had a *Dæmon* or *Genius*, that directed him in the whole Courſe of his Life, is not only affirmed poſitively by all his *Cotemporaries*, and agreed to by the Learneſt of the *Greek* and *Roman* Writers afterwards; but 'tis likewiſe acknowledged by ſeveral of the *Primitive Fathers* of the *Chriſtian Church*, who ſcruple not to give it the Name of his *Guardian Angel:* But after what Manner it expreſs'd itſelf to him, whether by an *audible Voice*, or ſome other *intelligible Sign*, they have not ventur'd to determine. In whatever Manner it was that this *inviſible Attendant* made its Counſels known to him, we have many Inſtances in *Zenophon* and *Plato*, of the good Effects they had when obey'd, and of the bad ones when diſobey'd, not only in the Conduct of his own Life, but with relation to others who happened

ed to be in his Company. Of the latter we have a remarkable Story in *Plato*, which is this: One *Timarchus* a noble *Athenian*, being at Dinner, in Company with *Socrates*, he roſe up to go away, which *Socrates* obſerving, bad him ſit down again; for (ſaid he) *the* Dæmon *has now given me the accuſtom'd Sign.* Some little time after, *Timarchus* offered again to be gone, and *Socrates* once more ſtop'd him, ſaying, he had the ſame Sign repeated to him: At length when *Socrates* was earneſt in Diſcourſe, and did not mind him, *Timarchus* ſtole away, and in a few Minutes after, committed a Murder; for which being carried to Execution, his laſt Words were, that *he had come to that untimely End for not obeying the* Dæmon *of* Socrates.

Q. *What is the next remarkable Occurrence in the Hiſtory of* Greece?

A. The Retreat of *Xenophon* out of *Perſia* with 10,000 *Greeks*, which is looked upon as one of the moſt maſterly Pieces of Conduct in antient Hiſtory. Theſe brave Soldiers, under the Command of *Xenophon*, notwithſtanding the many Impediments they met with, performed a Retreat of between four and five Thouſand *Engliſh* Miles, in the Space of about 19 Months. It is true indeed, that upon a Review of the Forces at *Ceraſus*, there appeared to be but 8600 Men, but that even ſuch a Number ſhould eſcape, ſeems almoſt incredible. That, after the Death of *Cyrus*, which ſtruck ſuch a Damp into the reſt of his Forces, they alone ſhould have Courage enough to continue the War, to oblige the *Perſians* to ſue to them for Peace, and furniſh them with Proviſions: That after the treacherous Murder of their Officers, they ſhould be ſtill hardy enough to make their Way in defiance of a numberleſs Army,

that

that could neither take them by Force, nor circumvent them by Stratagem: That they ſhould traverſe the Body of that vaſt Empire, with ſo many barbarous Nations on all Sides, to diſpute their Paſſage over Rocks and Mountains, almoſt inacceſſible, and ſuch Rivers as the *Tigris* and *Euphrates*; and all this with the Countenance rather of Conquerors, than of deſpairing ſucceſsleſs Adventurers, expoſed to the Fury of a powerful incenſed Monarch, with a victorious Army: Theſe are Circumſtances, which would not eaſily gain Credit, if they had not been deſcribed and atteſted by *Zenophon*, who has done it with ſuch Exactneſs and Fidelity, and at the ſame time with ſuch Modeſty, in regard to himſelf, that the only Doubt remaining, is, whether he gain'd more Honour by the Share he had in the Expedition, or by the Account he has given of it.

As the Glory of *Greece* ſeems from this Period to have declin'd, and as all its different States, a few Years after, ſubmitted to the Conqueſts of *Alexander* the Great, and became ſubject to the Kingdom of *Macedon*, we will here put an End to this Part of our Work.

THE

THE HISTORY OF *GREECE.*

PART III.

Of the Religion, Laws, Manners, and Cuſtoms of the GRECIANS.

CHAP. I.

Of the Religion of GREECE.

SECT. I.

Of the Grecian *Prieſts.*

Q. *WHAT were the Duties of Prieſts amongſt the* Grecians?

A. Firſt, They pray'd to the Gods in favour of others, and inſtructed others to pray for themſelves.

2dly,

2*dly*, They ſerv'd as Interpreters betwixt God and Mortals, by conveying the Will of the Gods to Mortals, in expounding Oracles, and other religious Signs, and the Devotion of Men to Gods, by offering Sacrifices, and performing holy Rites.

Q. *In what Eſtimation were Prieſts in antient* Greece?

A. In early Ages, *Kings* and *Prieſts* were the ſame. The *Lacedemonian* Kings, immediately upon their Acceſſion to their Government, took upon them the Prieſthood of the Celeſtial *Jupiter*; and the Character of Prieſthood was always held venerable.

Q. *What were the Qualifications of the Prieſthood?*

A. To be ſound, perfect, entire, and without any thing ſuperfluous, in their Perſons; to be pure and uncorrupt in their Morals, and temperate and chaſte in their manner of living.

Q. *Was there any Subordination among their Prieſts?*

A. Yes, in every Place they had a High Prieſt who was over the others, and performed the moſt holy Myſteries of Religion: There was likewiſe a holy Order, call'd the *Paraſite*, who gather'd in the Revenues, and ſhared in the Emoluments of the Prieſthood: The publick Criers aſſiſted at Sacrifices, and ſerved as Cooks for the Victim.

Q. *Were there any other Order of Prieſts?*

A. Yes: The *Protoloi*, or *the Servants of the Gods*, was an Order of Prieſts who always waited upon the Gods, and whoſe Prayers the People deſired at Sacrifices; ſo that they ſeem to have been the Curates of the other Prieſts.

Q. *How were theſe inferior Orders maintain'd?*

A. By the Sacrifices, and other holy Offerings.

Q. *What*

Q. *What were the particular Shares they had of thoſe?*

A. The *Protoloi*, or *Servants of the Gods*, had the Skin and Feet; and the Tongues were the Fees of the *Ceryces*, or publick Criers. The reſt probably was divided betwixt the High Prieſt and the Prieſts in ordinary.

Q. *Had no particular Places peculiar Inſtitutions of Prieſthood?*

A. Among the *Opuntians* there were two Prieſts, one of which belong'd to the chief and celeſtial Gods, the other to the Demi-gods. At *Athens* every God almoſt had a chief Prieſt that preſided over the reſt; the *Delphians* had five chief Prieſts, who helped to perform the holy Rites with the Prophets that had the Care of the Oracle.

Q. *Was there any other particular Inſtitution of Prieſthood?*

A. Yes: Every Village of the *Athenians* main-tain'd, at the publick Charge, certain *Paraſiti* in honour of *Hercules*.

Q. *How came the Word* Paraſiti *into Contempt?*

A. The Magiſtrates, for the publick Eaſe, oblig'd ſome of the wealthier ſort to take them to their own Tables, and entertain them at their own Coſt; whence this Word, in latter Ages, ſignified one that for the ſake of a Dinner conforms himſelf to every body's Humour.

SECT.

SECT. II.

Of their Temples, Altars, and Images.

Q. *WHAT was the firſt Origin of Temples among the* Greeks?

A. It is generally thought by learn'd Men, that Temples owe their firſt Original to the ſuperſtitious Reverence and Devotion paid by the Antients to the Memory of their deceas'd Friends: And as moſt of the Gods were Men conſecrated upon the account of ſome publick Benefit conferr'd on Mankind; ſo moſt of the Temples are thought to have been at firſt only ſtately Monuments in honour of the Dead.

Q. *By what means came thoſe Tombs to be converted into Temples?*

A. Becauſe it was uſual to offer Prayers, Sacrifices, and Libations, at all Sepulchres.

Q. *Were the* Greeks *magnificent in their Temples?*

A. Yes: No Charge was ſpared upon them, or any part of divine Worſhip, that they might expreſs the great Reſpect they had for the Gods, and create a Reverence of the Deities in their Votaries.

Q. *Was there no Exception to this Magnificence?*

A. Yes: *Lycurgus* enacted, that the Gods ſhould be ſerved with as little Expence as poſſible.

Q. *What Reaſon did he give for this?*

A. Leſt at any time the Service of the Gods ſhould be intermitted by the State, being unable to ſupport great Magnificence in their Worſhip.

Q. *Were there no particular Forms of building Temples to particular Gods?*

A. Yes:

A. Yes: Almoſt every God had a Form of Building peculiar to himſelf; the *Dorick* Pillars and Order were ſacred to *Jupiter*, *Mars* and *Hercules*; the *Ionick* to *Bacchus*, *Apollo* and *Diana*; the *Corinthian* to *Veſta* the Virgin.

Q. *Was this Rule always obſerved?*

A. No: Sometimes ſeveral or the whole of the Orders were employed upon one Temple.

Q. *In what Caſes did this happen?*

A. When the Temple was either dedicated to ſeveral Gods, or to ſome of thoſe Gods who were thought to preſide over ſeveral things.

Q. *What were the uſual Places on which Temples were built?*

A. Thoſe in the Country were generally ſurrounded with Groves ſacred to the tutelar Deity of the Place; but where thoſe could not be had, as in Cities and large Towns, they were built amongſt and even adjoining to the common Houſes.

Q. *Were there no Exceptions to this Cuſtom?*

A. Yes: The *Tanagreans* built their Temples in Places of Retirement.

Q. *What was the general Situation of the* Greek *Temples?*

A. If the Place would permit, it was contrived that the Windows being open'd, they might receive the Rays of the riſing Sun; the Front was toward the Weſt, and the Altars and Statues towards the Eaſt.

Q. *What was the Reaſon of this?*

A. Becauſe all Heathens antiently worſhipped with their Faces toward the Eaſt.

Q. *How were Temples divided?*

A. Into two Parts, the ſacred and the profane.

Q. *How were theſe called?*

A. Without and *within the Perirranterion.*

Q. *What*

Q. *What was the* Perirranterion ?

A. It was a Veſſel (uſually Stone or Braſs) fill'd with holy Water, with which all thoſe that were admitted to the Sacrifices were ſprinkled, and beyond which it was not lawful for any one that was profane to paſs.

Q. *Is this Opinion univerſally received ?*

A. No: Others have written that it ſtood at the Entrance of the Adytum, into which it was not lawful for any one but the Prieſts to come.

Q. *What were the principal Parts of their Temples?*

A. The Veſtry, which ſtood at the upper End; the Statue, the Altar, and the Nef.

Q. *What was the Uſe of the Veſtry?*

A. It ſeems to have been the Treaſury for the Church, and for any who, fearing the Security of his Wealth, committed it to the Cuſtody of the Prieſts, as *Xenophon* is reported to have done at the Temple of *Diana* at *Epheſus*.

Q. *Of what Materials were the Statues made?*

A. Among the ancient *Greeks* they were generally of Wood, and for the moſt part of Cypreſs, Oak, Ebon, Cedar, Box, Yew, and the Roots of the Olives, of which the leſſer Images were uſually made.

Q. *Did they obſerve no other particular Direction in the Choice of theſe Trees?*

A. Yes: Thoſe Trees which were ſacred to any God, were generally thought moſt acceptable to him, and therefore *Jupiter*'s Statue was made of Oak, *Venus*'s of Myrtle, *Hercules*'s of Poplar, *Minerva*'s of the Olive Tree, *&c.*

Q. *Were they always made of Wood?*

A. No: Sometimes they were made of Stone, ſometimes of black Stone, to denote the Inviſibility of the

the Gods: Marble and Ivory were frequently uſed, and ſometimes Clay and Chalk; and laſt of all Gold, Silver, Braſs, and all other Metals.

Q. *Where did thoſe Images ſtand?*

A. In the Middle of the Temple, on Pedeſtals raiſed higher than the Altar, and encloſed with Rails.

Q. *How were the Altars placed?*

A. Towards the Eaſt, and thoſe in the Temples were always lower than the Statues of the Gods.

Q. *Were their Altars all alike?*

A. No: They differ'd according to the Diverſity of the Gods to whom they were conſecrated. The Gods above had their Altars raiſed up a great height from the Ground; but thoſe of *Veſta*, the *Earth*, and the *Sea*, were low. To the Heroes they ſacrificed upon Altars cloſe to the Ground. The ſubterranean, or infernal Gods, had, inſtead of Altars, little Ditches or Trenches digg'd for that Purpoſe.

Q. *What were thoſe Altars made of?*

A. Of Earth heaped together, ſometimes of Aſhes, as was that of the *Olympian Jupiter* before mentioned, which was made of the Aſhes of burnt Sacrifices.

Q. *Where were thoſe Altars erected before Temples were in uſe?*

A. Sometimes in Groves, ſometimes in other Places, and often in the High Ways for the Conveniency of Travellers. The terreſtrial Gods had their Altars in low Places, but the celeſtial were worſhipp'd on the Tops of Mountains.

Q. *Where did they then ſacrifice?*

A. Sometimes upon the bare Ground, and ſometimes upon a Turf of green Earth.

Q. *What Ceremonies were obſerved in conſecrating Altars and Images?*

A. A

A. A Woman neatly trimm'd and deck'd in purple Veſture, brought on her Head a Pot of ſodden Pulſe, as Beans, Peaſe, and the like, which they ſacrificed in Gratitude for their firſt Food.

Q. *Were thoſe Ceremonies always obſerved on ſuch Occaſions?*

A. No; that of conſecrating Images, was ſometimes performed by putting a Crown upon them, anointing them with Oil, and then offering Prayers and Oblations to them; ſometimes they would add an Execration againſt all that ſhould preſume to profane them, and inſcribe upon them the Name of the Deity, and the Cauſe of their Dedication.

Q. *What Privileges were annex'd by the antient* Greeks *to Temples, Statues, and Altars?*

A. That of protecting Offenders; ſo that if a Malefactor fled to them, he could not be forced from thence.

Q. *Were no particular Temples Aſylums for particular Crimes?*

A. Yes, very often; for Inſtance, the Temple of *Diana* protected Debts, and that of *Theſeus* Slaves and others of mean Condition, who were oppreſt either by their Maſters, or by Men in Power.

Q. *Were thoſe Privileges peculiar to the Gods?*

A. They ſometimes extended to the Statues and Monuments of Heroes, and other great Perſonages. Thus the Sepulchre of *Achilles* on the *Sigean* Shoar, was in after Ages made an Aſylum; and *Ajax* had the like Honour paid his Tomb, on the *Rhætean.*

Q. *Where was the firſt Aſylum built?*

A. Some ſay at *Athens*, by the *Heraclidæ*, to protect thoſe Children, who fled from the Severity of their Fathers; and others at *Thebes*, by *Cadmus*, for all ſorts of Criminals.

Q. *How long did these Privileges subsist?*

A. Till the Days of our Saviour, when *Tiberius Cæsar* abolished them all, excepting those belonging to *Juno Samio*, and one of the Temples of *Æsculapius*.

Sect. III.

Of their ORACLES.

Q. *WHAT was the Authority of Oracles, among the antient* Greeks?

A. Their Answers finally decided upon all Matters, whether publick or private, upon which any Deliberation or Doubt arose.

Q. *In what Manner were Oracles deliver'd?*

A. Either by the Mouth of Interpreters, who delivered the Words of the God who was consulted, to the Votary, or immediately from the God himself; or they were returned by Dreams, which were suppos'd to be sent from the same God; or by Lots, which they imagined were directed by him; or in some other Manner, which the Votaries were persuaded was a Revelation of the Will of the Deity; and some Oracles used two or three of these Ways, to discover their Will.

Q. *Who was the Father of Oracles?*

A. Jupiter, who kept the Books of Fate, and revealed more or less, as he pleased.

Q. *What God was thought to have the greatest Skill in Oracles?*

A. Apollo, whose Office it was to preside over and inspire all Predictions of Futurity, and all Prophets

and Diviners in general, but this was only at second-hand from *Jupiter*.

Q. *Of what uſe were Oracles in the political Inſtitutions of Government among the* Greeks?

A. Of very great, ſince by pretending to conſult them, the Projectors of new Laws, Cuſtoms, Expeditions, *&c.* received a Sanction for their ſeveral Deſigns. Thus *Cræſus*, before he durſt venture to declare War againſt the *Perſians*, conſulted not only all the moſt famous Oracles of *Greece*, but ſent Ambaſſadors as far as *Libya*, to ask Advice of *Jupiter Hammon*. *Minos*, the *Cretan* Law-giver, converſed with *Jupiter*, and received Inſtructions from him, how he might new-model his Government. *Lycurgus* alſo made frequent viſits to the *Delphian Apollo*, and received from him that Platform, which afterwards he communicated to the *Lacedemonians*.

Q. *You ſay that* Jupiter *was the Father of Oracles; What Place then was moſt Famous for his Oracle?*

A. Dodona, which ſome ſay lay in *Theſſaly*, ſome in *Epirus*, but moſt probably in the latter; tho' a great many will have it, that there were two Oracles of that Name, one in *Theſſaly* and another in *Epirus*.

Q. *By whom was* Dodona *built?*

A. By *Deucalion*, who upon the general Inundation of all *Greece*, reſorted to *Dodona*, which being a high Ground, ſecured him from the Waters, when the Inundation went off, all they who in the other Parts of *Greece* had eſcaped it, reſorted to *Deucalion*, and with them he peopled his new-built City.

Q. *Why was it called* Dodona?

A. Either from a Sea-Nymph of that Name, or *Dodon* the Son of *Dodone*, the Daughter of *Jupiter* and *Europa*; or from the River *Dodon*, or *Dori*; or, as ſome ſay, from *Dodanim*, the Son of *Javan*, who (they

(they tell us) was Captain of a Colony ſent to inhabit thoſe Parts of *Epirus*.

Q. *By whom was the Temple of* Dodona *founded, where the Oracle reſided?*

A. By *Deucalion.*

Q. *At what time did the Oracle come to reſide there?*

A. That is uncertain, but it ſeems to have been a conſiderable time there, before the Temple was built. For *Herodotus* reports, that it was the moſt antient of all Oracles in *Greece*; which would be falſe, had it not been before *Deucalion*'s Time.

Q. *What was the Original of it, according to that Hiſtorian?*

A. The Account which he tells us he received from the Prieſts of *Jupiter*, at *Thebes* in *Egypt*, is this: That the *Phœnicians* had carry'd away two Prieſteſſes from that Place, one of which they ſold into *Libya*, the other into *Greece*; that each of thoſe had erected the firſt Oracle in thoſe Nations, the one of *Jupiter Hammon*, and the other of *Jupiter Dodonæus.*

Q. *Gives he no other Account of the Original of this Oracle?*

A. One, which he ſays was given them by Prieſteſſes, and the other Miniſters at the Temple of *Dodona* itſelf; that two black Pigeons flying from *Thebes* into *Egypt*, one of them flew into *Libya*, where ſhe ordered an Oracle to be erected to *Hammon*; the other to *Dodona*, where ſitting upon an Oak-Tree, and ſpeaking with a human Voice, ordered there ſhould be in that Place an Oracle of *Jupiter*, and directed the Manner in which he was to be worſhiped.

Q. *But what is the Opinion of* Herodotus *himſelf upon this Matter?*

A. He thinks that if the *Phœnicians* did really carry two Women from *Thebes*, one of which they ſold in *Libya*, and the other into *Greece*, it is probable that ſhe who was carry'd into *Greece*, was ſold to the *Theſprotians* in that Country, which in his time was called *Hellas*, but formerly *Pelaſgia*, where ſhe inſtituted the Oracle to *Jupiter*, and gave Inſtructions after what Manner it was to be worſhiped.

Q. *Have we no other Opinion as to the Original of this Oracle?*

A. Yes; *Strabo* and others ſay, that it was founded by the *Pelaſgians*, who were the moſt antient Nation of all *Greece*, and this Opinion he founds upon the Teſtimonies of *Homer* and of *Heſiod*.

Q. *Who were the Perſons who deliver'd this Oracle?*

A. At firſt they were Men, as *Strabo* and *Euſtathius* have obſerved out of *Homer*: But in latter Ages, the Oracles were delivered by three old Women.

Q. *When was this Change made?*

A. It was made, according to *Strabo*, when *Jupiter* admitted *Dione* to inhabit, and to be worſhiped in this Temple.

Q. *Was it not unuſual for two Deities to be worſhiped in the ſame Temple?*

A. No; *Apollo* and *Bacchus* were worſhiped at *Delphi*, and *Jupiter* and *Apollo* at *Miletus*.

Q. *Were not the* Bœotians *inſtituted to ſome particular Privileges?*

A. Yes; they received their Anſwers from Men, when all others, who conſulted this Oracle, from Women.

Q. *What was the Reaſon of this Cuſtom?*

A. In a War betwixt the *Pelaſgians* and the *Bœotians*, the former coming to *Dodona* to conſult *Jupiter*

piter as to its Succeſs, they were anſwered, that they ſhould have Succeſs, if they would act wickedly. The *Bœotians* expecting that this was a Trap laid for them in favour of their Enemies, the *Pelaſgians*, ſeized the Propheteſs, caſt her into the Fire, and juſtified the Lawfulneſs of the Action. But being obliged to ſubmit to be tried by the two remaining, with whom they obtained, that two Men ſhould be joined in Commiſſion, they were condemned by the Women, and acquitted by the Men. Whereupon (as was uſual, when the Number of Voices on both Sides were equal) the *Bœotians* were acquitted and diſmiſt: Ever after it was eſtabliſhed, that Men only ſhould give Anſwers to the *Bœotians*.

Q. *How were the Prieſts and Prieſteſſes of this Temple called?*

A. The Prophets of this Temple, were commonly called *Tomuri*, the Propheteſſes *Tomuræ*, from *Tomurus*, a Mountain in *Theſprotia*, at the Foot of which ſtood the Temple. And this Word became ſo common, that at laſt it became a general Name for any Prophet.

Q. *What were the moſt remarkable Things about this Temple?*

A. There was a ſacred Grove full of Oaks, thought to be inhabited by the *Dryades*, the *Fauni*, and the *Satyri*, whom they imagined, were frequently ſeen Dancing and Wantoning under the Shade of theſe Trees.

Q. *Was there nothing peculiar to the Oaks themſelves?*

A. Yes; they were thought to be endued with a human Voice, and prophetical Spirit, and were called *Speaking* and *Propheſying Oaks*. *Argo*, the Ship of

the *Argonauts*, being built with the Trees of this Wood, had the ſame Power of *Speaking*.

Q. *What was the Reaſon of this Fiction?*

A. Becauſe the Prophets uttered their Oracles, ſitting either among the Branches, or within the Trunk of one or other of thoſe Trees, and therefore the Oracle was thought to be uttered by the Oak itſelf.

Q. *Was there no other Way of Propheſying uſed in this Place?*

A. Yes; by Brazen Kettles, ſo artificially placed about the Temple, as to communicate the Sound of the Stroke, given on one of them, to all the others.

Q. *When did this Oracle ceaſe?*

A. That is uncertain; but doubtleſs it was mute in the time of *Auguſtus Cæſar*, and had been ſo for ſome time before.

Q. *Were there no other Oracles of* Jupiter?

A. Yes; the *Olynthian* Oracle was once famous, but did not continue ſo long. And the Temple in which it ſtood, ſtill preſerved its antient Splendour, and was adorned with magnificent Structures, and enriched with Preſents from every Part of *Greece*, in the Days of *Strabo*, who flouriſhed under *Auguſtus Cæſar*. There was another Oracle of *Jupiter* in *Crete*, which was held under Ground, and where the Will of the Deity was revealed by Dreams, and in which the Gods converſed familiarly with their Votaries.

Q. *Which was the chief Oracle of* Apollo?

A. That at *Delphos*, which was called the *Pythian* Oracle, and the Prieſteſs who deliver'd it *Pythia*; either from *Python*, the Serpent which lay in the Pit, from whence the Oracle came, afterwards killed by *Apollo*, who poſſeſt the Place by Conqueſt; or from *Pytho*,

Pytho, another Name of *Delphos*, the Place of this Oracle, which came from *Pythus* the Son of *Delphos*, the Son of *Apollo*; or perhaps from ſome other Original, upon which the Learned are not yet well agreed.

Q. *Was there nothing peculiar in the Situation of the City of* Delphos *itſelf?*

A. Yes; it was thought to be the Middle of the World, and therefore was called its *Navel.* The Poets came to know this by two *Eagles*, (ſays *Pindar*) *Crows*, ſay ſome, and others, *Swans*, which being let fly by *Jupiter*, met both in that Place. *Pauſanias* ſays, there was to be ſeen in the Temples, a Navel made of white Stone, with a Ribband hanging to it for the Navel String.

Q. *Who begun this Oracle, and how was it diſcovered?*

A. Some ſay *Tellus*, and ſome *Themis*: and that it happened, when the Place was a Common, the Goats that fed there coming to a Den very large below, with a little Mouth, and looking in, on a ſudden fell a leaping and making a ſtrange Noiſe. The Goatherd ſeeing this, ran to the Place to ſee what the Matter was, and falling into the ſame Frolick, propheſy'd too; and thus it fared with ſeveral others, who came thither for the ſame Purpoſe. Nay, a great many with the Breath that came out of the Earth expired, or grew delirious, and falling into the Hole were ſuffocated.

Q. *What happened after this?*

A. They ſet a three-footed Stool, or *Tripos* upon the Hole, and a Maid upon it, conſecrated for a *Prieſteſs*, whoſe common Name (as I ſaid before) was *Pythia*, and her Office to put the Oracle into Verſe and deliver it out.

Q. *What was this* Tripos?

A. Some ſay it was a Pot filled with Duſt, thro' which the Afflatus, or the *Inſpiration* paſs'd into the Belly of the Wench, and ſo went forth at her Mouth for an Oracle. Others are of Opinion, that it was a large Veſſel, ſupported by three Feet, into which the Propheteſs plunged herſelf, when ſhe expected an Inſpiration. But *Cælius* hath proved at large, that it was not a Veſſel, but a Table or Seat, on which the *Pythia* lean'd or ſat.

Q. *What were the Qualifications of theſe Prieſteſſes?*

A. The firſt who propheſy'd in that Place was a Maid, and her Name was *Phenomene*; all the reſt were like her, young Virgins, till *Echecrates* a *Theſſalian* deflowered *Phæbas*, and then they made choice of Women of fifty Years of Age, but made them go in the Habit of a Virgin. They were obliged to obſerve the ſtricteſt Laws of Temperance and Chaſtity; not being allowed to wear rich and coſtly Apparel, or the uſe of fantaſtick Dreſſes.

Q. *In what Manner were the Oracles deliver'd?*

A. It was the Cuſtom before the Prieſteſſes went to the Hole, to waſh their Bodies, and eſpecially their Hair, in the Fountain *Caſtalius*, where the Poets too were uſed to waſh; and when they ſat firſt on the Stool, they uſed to ſhake the Laurel-Tree that grew cloſe by the Tripos, and ſometimes to take the Leaves and chew them in their Mouths. She was no ſooner inſpired, but ſhe fell a tearing her Hair, and running round foaming at the Mouth, and cutting her Fleſh.

Q. *Was ſhe always affected in this Manner?*

A. No; for if the Spirit was in a kind and gentle Humour,

Humour, her Enthuſiaſm was neither ſo violent nor ſo ſevere to herſelf.

Q. *Was not that Enthuſiaſm ſometimes fatal to the Prieſteſs?*

A. Yes; *Plutarch* ſpeaks of one who was enraged to ſuch a Degree, that ſhe affrighted not only thoſe who conſulted the Oracle, but the Prieſts themſelves, ſo that they ran away and left her; and ſo violent was the Agony, that in a little time after ſhe died.

Q. *What was the proper Time for conſulting the Oracle?*

A. Only one Month in the Year, which was in the Spring, and the ſeventh Day of which, they called *Apollo*'s Birth-Day, and on that Day he was very liberal of his Anſwers. We are told by ſome Authors, that, at firſt, the *Pythia* gave Anſwers on no other Day but this.

Q. *What was required of thoſe who came to conſult this Oracle?*

A. In the firſt Place, to bring conſiderable Preſents to the God, who ſeems not to have been a very diſintereſted Deity in that reſpect: In the next Place, they were to propound their Queſtions with the greateſt Brevity their Matters could admit of: And laſtly, they were to offer Sacrifice to *Apollo*, which Sacrifice was a kind of Warrant for the Prieſteſs to proceed, which ſhe did, if the Omens attending that Sacrifice proved favourable, but not otherwiſe.

Q. *How many Prieſts aſſiſted at theſe Sacrifices?*

A. Five, who were called Holy, aſſiſted the Prophets, and performed many other Offices with them, being ſuppoſed to be deſcended from *Deucalion*; there was one who preſided over theſe, and another who aſſiſted the Propheteſs in managing the Oracle.

Q. *In what Language was this Oracle deliver'd?*

A. In *Greek*, for *Cicero* thinks that the famous Line

Aio te, Æacida, Romanos *vincere poſſe,*
You the valiant Romans *ſhall overcome,*

was not genuine; becauſe, in the firſt Place, it is a *Latin* Line, a Language which the Oracle never dealt in; and becauſe in the Days of *Pyrrhus*, to whom this Oracle was returned, the Oracle had left off giving Anſwers in Verſe, which had been always her Cuſtom before.

Q. *Of what Nature were theſe Verſes?*

A. According to *Plutarch* they were rude and unpoliſhed, yet (ſaith he) this is no Reflection upon *Apollo*, the Patron of Poets, becauſe he only communicated the Knowledge to the *Pythia*, which ſhe delivered in what Dreſs ſhe pleaſed; the Senſe therefore was his, the Words her own.

Q. *Was it always a conſtant Rule to deliver thoſe Anſwers either in Verſe or Proſe?*

A. We have many Inſtances to prove that the Cuſtom of Anſwering in Verſe, never obtained ſo univerſally, but ſometimes Anſwers were given in Proſe; nor that of giving Anſwers in Proſe, ſo univerſally, but that they were given ſometimes in Verſe.

Q. *Were the Meaning of thoſe Anſwers plain to the Enquirer?*

A. No; They were very obſcure and dark, tho' not ſo much ſo, as ſome other cotemporary Oracles, for the Meaning of whoſe Anſwers, the Votaries were ſometimes obliged to apply to the *Delphic* Oracle, which very often explained them.

Q. *What was the Opinion of the Antients, with regard to the Veracity of this Oracle?*

A. It

A. It was ſo very great, that its Anſwers became to be uſed proverbially for infallible Truths. But in latter Times the Caſe was very much alter'd; for about the Days of *Demoſthenes*, or afterwards, the Oracles ſeem rather to have been inſpired by the Power of Gold, than the Influence of the Gods.

Q. *When did this Oracle ceaſe?*

A. That is pretty uncertain; but in the Time of *Auguſtus Cæſar* the Authority of it was very low, and about the Time of *Domitian*, it ſeems to have been quite extinct. *Lucan* tells us, that before the Ruin of the *Roman* Republic, it was quite dumb; but all this ſeems to have been only a temporary Dumbneſs, for it is certain, that it ſometimes loſt its prophetic Faculty, and ſoon after recovered it; for it appears, that ſo low as *Julian* the Apoſtate, both this and other Oracles were conſulted.

Q. *What was the next Oracle in Renown, that belonged to* Apollo?

A. That in the Iſland of *Delos*, the moſt famous Iſland of all the *Cyclades*; which were a Knot of Iſlands lying in the *Egean* Sea, and famous for being the Birth-Place of *Apollo* and *Diana*.

Q. *In what Eſtimation was this Iſland, and the Oracle there, held among the Antients?*

A. In ſo great, that it was held Sacred and Inviolable; inſomuch that the *Perſians*, who ſpared no other Temples, but plunder'd and ravag'd them all, durſt attempt nothing againſt this one; and its Oracles were thought for their Perſpicuity to exceed thoſe of *Delphi*.

Q. *How was this Temple ſituated?*

A. On the Sea Shoar; looking toward *Eubœa*, and on the very Place where *Apollo* was born.

Q. *Did the Oracle give Anſwers here all the Year round?*

A. No; the God in the Winter-time retired to *Patara*, a City in *Lycia*.

Q. *Was there any thing remarkable about his Altar here?*

A. It was by ſome, reckon'd among the Wonders of the World: it was built by *Apollo*, when but four Years of Age, and was compoſed of the Horns of thoſe Goats, which were ſlain by *Diana* upon Mount *Cymbus*, compacted with a wonderful inviſible Cement.

Q. *Was any particular Exemptions obſerved as to this Altar?*

A. Yes; it was held unlawful to ſacrifice any living Creature upon it, and the Gods willed that it ſhould be kept free of all Blood and Pollution. Nay, we are told that this Delicacy went ſo far, that no Dogs were permitted to enter, or any Perſon to die, or to be born within the Iſland. And therefore, when the *Athenians* were commanded by the Oracle to purify it, they dug the dead Bodies out of their Graves, to inter them in the adjacent Iſland, and then they put out an Edict, commanding all Women that were with Child, or mortally Sick, to be tranſported to another Iſland, named *Rhena*, in the ſame Sea.

Q. *What was the Original of the famous Proceſſion made every Year by the* Athenians *to this Temple?*

A. When *Theſeus* with other *Cretan* Youths were ſent to be devoured by the *Minotaur* in *Crete*, they vowed to *Apollo*, that if he would bring them back in Safety, they would make a ſolemn Voyage to his Temple at *Delos* every Year. This happening accordingly, they performed their Vow in that Ship

which carried them to *Crete*, and which was annually employed upon the ſame Occaſion by the *Athenians* in the time of *Demetrius* the *Phalerian*. During the time of this Proceſſion, and for ſome time before, no Perſon could be put to death at *Athens*.

Q. *Which was the next remarkable Oracle of* Apollo?

A. That of *Apollo Didymæus*, which was at *Didyma*, a Place belonging to the *Mileſians*.

Q. *Had this Oracle no other Name?*

A. Yes: It was called the Oracle of the *Branchidæ*, ſome ſay, from *Branchus*, a Son of *Apollo*, who gave him the Gift of Propheſy; and others, from a Youth of that Name beloved by *Apollo*.

Q. *What was the Fate of the Temple where this Oracle was?*

A. It was betray'd by its Prieſts in the time of the *Perſian* War to the *Barbarians*, who plunder'd and ſpoil'd it. It was afterwards rebuilt by the *Mileſians*, with a Magnificence ſuperior to that of any other Temple in *Greece*; but ſo large, that it was beyond the Art of Architecture to cover it with a Roof.

Q. *Where were the other Oracles of* Apollo?

A. He had one in *Abæ*, a City of *Phocis*; another at *Claros*, a City of *Ionia*. The Perſon who deliver'd Anſwers here was a Man, who was generally choſen out of ſome certain Families; and though very ignorant, yet return'd the Oracle in Verſes very ſatisfactory. Another at *Lariſſa*, a Fort of the *Argives*, where the Anſwers were return'd by a Woman, who was forbidden the Company of Men.

Q. *How did ſhe receive her Inſpiration?*

A. Every Month ſhe ſacrificed a Lamb, and having taſted its Blood, ſhe immediately grew Enthuſiaſtick.

Q. *What*

Q. *What other Oracles had* Apollo?

A. He had one at *Eutreſis*, a Village in *Bœotia*; one at *Tegyræ*, a City in *Bœotia*; one at *Ptous*, a Mountain in *Bœotia*; and another near the *Caſtalian* Fountain, the Waters of which were alſo endued with a prophetic Virtue. He likewiſe had a Temple and an Oracle near *Iſmenus*, a River and a Mountain in *Bœotia*; and in another Place of *Bœotia* he gave Oracles from a Stone, on which he had an Altar erected out of the Aſhes of Victims, and from which he return'd Anſwers only by Omens.

Q. *Where was the Oracle of* Trophonius?

A. At *Lebadeá*, a City of *Bœotia*, where *Trophonius* built himſelf a Manſion under Ground, from whence he return'd Oracles; and in this Cave he died, and after Death was worſhip'd under the Name of *Jupiter Trophonius*.

Q. *How came this Oracle in Repute?*

A. The Cities of *Bœotia*, in a time of great Drought, having gone to *Delphi* to deſire the Advice and Aſſiſtance of *Apollo*, were by him directed to conſult *Trophonius* at *Lebadea*. Having repaired thither, they found out the Oracle by following a Swarm of Bees, and there received a ſatisfactory Anſwer, with Inſtructions as to the Rites which his Votaries were to uſe in worſhiping and conſulting him.

Q. *What was there remarkable as to the Votaries of this Oracle?*

A. Immediately upon their Return to Light out of the Cave, they were ſtupid, dejected and melancholy, from whence a Conſulter of the Oracle of *Apollo* came to be uſed as a Proverb for a Perſon of that Diſpoſition.

Q. *Were there no other famous Oracles?*

A. Yes;

A. Yes; that of *Amphiarus*, who reveal'd his Will by Dreams to all Perſons but to the *Thebans*.

Q. *Who was this* Amphiarus?

A. He was the Son of *Oïcleus*, and Husband of *Eriphyle*, the Siſter of *Adraſtus* King of *Argos*. He was an excellent Soothſayer, and foreſaw that he ſhould be kill'd if he engag'd in the *Theban* War; however, being forced to go thither, he, his Chariot and his Horſes, were ſwallowed up by the Earth.

Q. *Where did his Temple ſtand?*

A. Near the Place where he was ſwallow'd up, about twelve Stadia diſtant from *Oropus*, a City in the Confines of *Attica* and *Bœotia*.

Q. *Was there any thing remarkable about the Altar here?*

A. It was divided into five Parts, the firſt of which was ſacred to *Hercules*, *Jupiter*, and *Pæonian Apollo*. The ſecond to the Heroes and their Wives. The third to *Veſta*, *Mercury*, *Amphiarus*, and the Sons of *Amphilochus*. The fourth to *Venus*, *Panacæa*, *Jaſon*, *Hygia*, and *Pæonian Minerva*. The fifth part to the Nymphs, *Pan*, and the Rivers *Achelous* and *Cephiſus*.

Q. *What was required of thoſe who came to conſult this Oracle?*

A. They were firſt to purify themſelves by offering Sacrifices to *Amphiarus*, and the other Gods, whoſe Names were inſcribed upon the Altar; they then ſacrificed a Ram to *Amphiarus*.

Q. *How did they receive the Anſwers?*

A. After the Votary had ſacrificed the Ram, he went to ſleep upon the Skin of the Victim, and the Oracle was reveal'd to him in a Dream.

Q. *What were the other Oracles famous in* Greece?

A. There was one of *Mercury*'s, at *Phare*, a City of *Achaia*, where his Statue was erected with a Beard.

The

The Votaries, upon paying a Piece of Money, clapp'd their Mouths to this Statue, and propoſed their Queſtion: Upon which they immediately ſtopp'd both their Ears with their Fingers, and in that Manner walk'd through the Market-place; then pulling out their Fingers, they received the firſt Voice they heard as a divine Oracle. There was an Oracle of *Hercules* at *Bura*, in *Achaia*, in a Cave there, where the Anſwers were received by throwing Dice. There was an Oracle of *Ceres* at *Patre*, which deliver'd its Anſwer by the Votaries inſpecting the Surface of a Looking-glaſs, which juſt touch'd the Water of a Fountain near the Temple. But this Oracle was confin'd to Caſes of Sickneſs.

Q. *Any other Oracles?*

A. Yes: There was an Altar at *Trœzen*, a City of *Peloponneſus*, dedicated to the Muſes, and Sleep; where, by the ſecret Inſpiration of the Muſes, proper Remedies for Diſtempers were revealed. There was a Temple of *Æſculapius*, where Remedies were reveal'd in Dreams; one at *Amphiclea*, ſacred to *Bacchus*, both for the Cure of Diſeaſes and telling Events. There was an Oracle of *Juno* in the *Corinthian* Territories. *Orpheus*'s Head, at *Lesbos*, return'd Oracles. There was an Oracle of *Ino* in *Laconia*, together with a great many others of leſs Reputation, ſuch as thoſe of *Tereſeus*, *Paſiphae*, *Ulyſſes* and *Ægeus*.

Q. *Was the Oracle of* Paſiphae *remarkable for nothing?*

A. Yes: It was of great Aſſiſtance to *Argis* and *Cleomenes* Kings of *Sparta*, in their Attempts to revive the Laws of *Lycurgus*, and the primitive Virtue of the *Spartans*, by reducing them to a State of Equality.

SECT.

SECT. IV.

Of the Grecian *Sacrifices.*

Q. *HOW many kinds of Sacrifices were there among the* Greeks?

A. Four. 1. Thoſe paid to fulfil a Vow for any Mercy received. 2. Thoſe offer'd to appeaſe an offended Deity, and which were call'd Expiatory. 3. Thoſe put up for Succeſs or Deliverance, and may be called Petitionary. And, laſtly, Thoſe which were commanded by the Will of the Gods.

Q. *Of what were Sacrifices compoſed in the early Ages of* Greece?

A. Of the Fruits of the Ground, which they offer'd up at the End of Harveſt in Gratitude to the Gods.

Q. *How long did this Cuſtom continue in* Athens?

A. Even to the Days of *Draco*, though in other Places it had been laid aſide long before.

Q. *How came it at laſt to be wholly diſregarded?*

A. By an Opinion they had, that the Feaſt of the Gods ſhould conſiſt of the ſame Materials with their own; and therefore when they fell to eating Fleſh, and other Luxuries which were held unlawful among their Anceſtors, they offer'd Sacrifices of thoſe Materials likewiſe.

Q. *What was requir'd of thoſe who perform'd Sacrifices?*

A. To purify themſelves ſome certain Days before (the Number of them is not ſet down) and to abſtain from carnal Delights. To which Purpoſe, *Theano* being ask'd, when it might be lawful for a Woman,

Woman, from the Company of a Man, to go to ſacrifice, anſwer'd, *From her own at any time, but from a Stranger never.*

Q. *What did they do when they came to ſacrifice?*

A. They came and ſtood round the Altar, having with them a Basket, in which was the Knife hid, with which they cut the Throat of the Victim. Then they purify'd the Altar, going about it with the right Hand towards it.

Q. *With what was this Luſtration made?*

A. It was made with Meal and holy Water ſprinkled thereon. In this Water they quenched a Firebrand taken from the Altar, with which they bedew'd the Standers-by, accounting it a kind of Cleanſing.

Q. *What did they next?*

A. Then they caſt ſome of the Flower on Aſſiſtants; and having thus expiated, they cry out, *Who is here?* To which they made Reply, *Many and good.* Then they pray'd. In latter times they ſpake with a loud Voice before they began, *Let us pray.* When the Supplications were over, they drew the Victim ſo (if it was to the Gods above) as that the Head might look upwards: If it was to the Heroes or Demi-Gods, with his Throat downwards. Then they ſlew him, and skin'd him; and cutting out the Huck, Skin-bones and Haunch, they cover'd them with Fat. Hence the Gods of the Heathens are decypher'd by *Nazianzen*, as *rejoicing in the Fat*, to the end that they might burn all out in a great Flame; for the *Grecians* counted it unlucky if they did not conſume. Upon the Thighs they caſt ſmall Pieces of Fleſh cut from every part of the Beaſt, beginning with the Shoulder, that they might ſeem to conſume all.

Q. *Of*

Q. *Of how many things did the Sacrifices in later Ages conſiſt?*

A. They conſiſted of theſe three things, *Libations, Incenſe, and the Offering*; but though the ſolemn Sacrifices conſiſted of all theſe three Parts, yet it was lawful to uſe any of them by themſelves on particular Occaſions. It was not only uſual to offer Wine at Sacrifices, but alſo at the Beginning of a Journey, before they went to Bed, when they entertain'd a Stranger, and at any other time. In ſhort, in all the more minute Affairs of Life they deſired Protection of the Gods, by Oblations of Incenſe, or Drink-Offerings; but the ſolemn Sacrifices were only uſed upon more weighty Occaſions, becauſe of the Expence and Trouble attending them.

Q. *What was the Libation?*

A. The Matter generally was *Wine*; which was of two Sorts, the one *lawful*, the other *unlawful* to uſe in Libations. They accounted all Wine mix'd with Water unlawful, whence pure and unmix'd Wine is ſo often mention'd by antient Writers; and though ſometimes we find *mix'd Wine* to have been uſed at Sacrifices, yet this Mixture ſeems not to have been made of *Wine and Water*, but of different Sorts of Wine.

Q. *Were there no Exceptions as to particular Sorts of Wines?*

A. Yes: It was unlawful to make an Oblation of *Wine* that had *proceeded from Grapes that had been cut, pared round, or polluted with a Fall*, or ſuch as came from a Wine-preſs trodden with bloody and wounded Feet, or from a Vine unprun'd, blaſted, or that had a Man hanged upon it.

Q. *Were theſe Oblations always of Wine?*

A. They

A. They were ſometimes made of other Ingredients, and call'd *ſober Oblations:* For inſtance, Honey was offer'd to the *Sun*, but Wine was never uſed upon his Altar, becauſe he who ſurrounds all things ſhould be ſober; *ſober* Oblations were often offer'd to *Bacchus*, becauſe Men ought not always to accuſtom themſelves to ſtrong and unmix'd Wines; Oil was offer'd to *Pluto*; and *Homer* brings in *Ulyſſes* telling *Alcinous*, that he had made an Oblation to the infernal Gods *in Wine mix'd with Honey*, then *pure Wine*, and laſtly *Water*.

Q. *What did the Incenſe conſiſt of?*

A. It was generally *Frankincenſe*. But it was long before *Frankincenſe* came to be uſed: For in the time of the *Trojan* War, they offer'd *Cedar* and *Citron* Wood; and Frankincenſe was firſt uſed after the Metamorphoſis of a devout Youth, called *Libanus*, into that Tree.

Q. *What other kind of Incenſe did they offer?*

A. They offer'd *Cakes of Salt and Barley*, and likewiſe round, broad, and thin Cakes, of which there were ſeveral kinds. They offer'd Cakes alſo which were broad and horn'd, in Imitation of the new Moon.

Q. *Of what Uſe was Salt and Barley in Offerings?*

A. It was thought the Gods would willingly accept of no Libations without Salt, becauſe it was an Emblem of Friendſhip, and ſeaſon'd all other Meat; and Barley was offer'd in Gratitude for Benefits of the Gods, when they adviſed Men to change their Diet of Acorns for Corn. We may here add the ſacred Herbs burnt on the Altars during the Sacrifice.

Q. *What were the Properties of the Offering?*

A. It was required to be ſound, without Spot and Blemiſh, and whole and perfect in all its Limbs; for the

the Gods were very much diſoblig'd if they were ſerved with any other than the *Flower of the Flocks:* Therefore *Solon*, by his Laws, order'd the *Athenians* to offer *choſen Sacrifices*; and they uſed to put Marks upon the faireſt of their Cattle, that they might reſerve them for the Gods.

Q. *What were the Animals made uſe of in Sacrifice?*

A. They differ'd according to the Quality of the Gods to whom, and the Perſons by whom they were offer'd; a Sheep-herd ſacrificed a Sheep, a Neat-herd, an Ox, a Goat-herd a Goat, and a Fiſher, after a plentiful Draught, a *Tunny*; and ſo according to every Man's Employment and Abilities. To the Infernal Gods they offered *black* Victims; to the Good, *white*; to the Barren, *barren ones*; to the Fruitful, *pregnant ones*; to the Maſculine Gods, *Males*; to the Feminine, *Females*; but all theſe Rules had Exceptions.

Q. *Had no particular Gods particular Species of Animals appropriated to them?*

A. Yes: They ſacrificed a Dog to *Hecate*, and a Dove or a Pigeon to *Venus*; they offer'd the Bull, becauſe it was *furious and warlike*, to *Mars*; and the He-goat to *Bacchus*, becauſe that Creature is an Enemy to Vineyards. The other Animals made uſe of were the Ox, the Cow, the Sheep, the Lamb, the Bear, the Cock, the Hen, and the like.

Q. *Might any kind of Animal be ſacrified?*

A. No: The plowing and the labouring Ox, as aſſiſting in plowing and tilling the Ground, and being Man's *Fellow-Labourer*, was exempted; and in the more virtuous Ages it was thought a Crime to kill this Creature with a Deſign to eat or ſacrifice it; but in latter Ages they were not ſo cautious; for *Plutarch* tells

tells us, they uſed to ſacrifice, and conſequently to eat them.

Q. *Were no human Victims uſed among the* Greeks?

A. Yes: There are ſome few Inſtances in which this Barbarity was practiſed. *Themiſtocles*, to obtain Succeſs againſt the *Perſians*, ſacrificed ſome Captives of that Nation. *Bacchus* had an Altar in *Arcadia*, upon which young Girls were beat to death with Rods. The *Lacedemonians* ſometimes ſcourged their Children to death in honour of *Diana Orthia*. And *Homer* tells us how *Achilles* ſlew twelve *Trojan* Captives at the Funeral of *Patroclus*.

Q. *What was a* Hecatomb?

A. It was, properly ſpeaking, a Sacrifice conſiſting of an hundred Oxen; but it is generally taken for one conſiſting of an hundred Animals of any kind.

Q. *What other particular Manners of ſacrificing had the* Greeks?

A. There was another Sacrifice which conſiſted of ſeven Animals, a Sheep, Sow, Goat, Ox, Hen, Gooſe, and after all an Ox *of Meal*; another, in which were offer'd only three Animals, two Sheep and an Ox; or an Ox, Goat, and Sheep; or a Boar, Ram, and Bull; or a Sow, He-goat, and Ram; ſometimes the Sacrifice conſiſted of twelve Animals.

Q. *Were any particular Perſons debarr'd from being preſent at the Sacrifices?*

A. Yes: They who were guilty of Inceſt, Murder, or any other notorious Crime; ſuch were oblig'd to undergo a particular Purification before they could be preſent at Sacrifice. Servants, at certain Places, Captives and Baſtards, were likewiſe prohibited, as were they who had been thought dead, and had their

Funeral-

Funeral-Rites accordingly performed. Such Perſons were purified, by being let through the Lap of a Woman's Gown, that ſo they might ſeem to be *born again.*

Q. *Was there no Ceremony perform'd by the Prieſt or* Cryer *before the Sacrifice begun?*

A. Yes: He call'd out with a loud Voice for all the *profane*, and Perſons who had no Title to be preſent, *to be gone.* Sometimes the ſacred Part of the Temple was divided from the profane by a Cord.

Q. *What were the Ornaments uſed in ſacrificing?*

A. The Garments of the Prieſts were very rich, and almoſt the ſame with royal Robes. At *Athens* they ſometimes uſed theatrical Habits; but in *Sparta*, conformable to the Character of that People, their Habits were plain and modeſt, and they always ſacrificed with their Feet bare: But in all holy Worſhip, whatever Clothes the Sacrificers wore, they were required to be ſpotleſs, looſe and unbound; as likewiſe, unpolluted by the Touch of a dead Body, or by Thunder or Lightning.

Q. *Was there no Diverſity of Habits according to the Quality of the Gods to whom they ſacrificed?*

A. Yes: They who ſacrificed to celeſtial Gods, wore Purple; to the infernal Gods, Black; to *Ceres*, White. They alſo wore Crowns on their Heads made of the Leaves of the Tree ſacred to the God to whom they were ſacrificing. Thus, in the Sacrifices of *Apollo*, they were crown'd with Laurels: In thoſe of *Hercules*, with Poplar. The Prieſt ſometimes wore a ſacred Mitre, from which a Ribband hung down on each Side. The Victims did the ſame with Crowns and Garlands on their Necks, and the Altar was dreſs'd out in like manner.

Q. *Did*

Q. *Did they not dreſs the Victim ſometimes more gayly?*

A. Yes: Upon any extraordinary Occaſion they gilded their Horns with Gold.

Q. *How was the Victim brought to the Altar?*

A. If it was a Sheep, or a ſmaller Creature, it was driven looſe to it; if a Bull, or a larger one, it was brought by the Horns; and upon more ſolemn Occaſions, the Victim was uſher'd in with muſical Inſtruments.

Q. *What other Precautions were uſed by the Prieſt in ſacrificing?*

A. They inſpected the Victims, to know if they were ſound and in good Health; which laſt Experiment they made by ſetting before it its proper Food, as Barley-Meal before Bulls, Vetches before Goats. They alſo beſprinkled the Goat with cold Water, which if it endured without ſhrinking, it was thought to be ſome way indiſpoſed. They then made Trial, whether the Victim was willing, by drawing a Knife from its Forehead to its Tail, at which, if the Victim ſtruggled, it was rejected as not acceptable; but if it ſtood quiet, they thought the Gods were pleaſed with it. They likewiſe required, that it ſhould give its Conſent by a Nod, therefore they poured Water into its Ear, and ſometimes Barley. Then the Prieſt took a Glaſs of Wine, and having taſted it, poured the reſt betwixt the Horns of the Victim.

Q. *What did they obſerve upon the Victim's Death?*

A. If he died hard by ſtruggling, or in Agonies, or Groaning, or if he did not bleed freely, it was thought unfavourable.

Q. *How did they proceed when the Victim was dead?*

A. After the Cryers had done the inferior Offices, ſuch as lighting the Fire, flaying the Victim, and the like,

like; the Prieſt or Soothſayer took a long Knife, for he durſt not touch it with his Hands, and turning over the Bowels, made Predictions from them.

Q. *What did they do with the Blood of the Victim?*

A. They reſerv'd it in a Veſſel, or placed it on an Altar, as a Sacrifice to the celeſtial Gods. If the Sacrifice belonged to Sea Gods, they pour'd it into ſalt Water.

Q. *Why were the Thighs appropriated to the Gods?*

A. Becauſe they were accounted the moſt honourable Parts of the Body, as contributing moſt to the Purpoſes of Generation and Exerciſe.

Q. *What did they do while the Sacrifice was conſuming?*

A. The Prieſt and the Perſon who gave the Sacrifice, offer'd up Supplication to the God to whom they were ſacrificing, in placing their Hands upon the Altar; and very oft they play'd upon muſical Inſtruments, to charm the God into *good Humour*. They likewiſe danced round the Altar ſinging ſacred Hymns.

Q. *Of what Nature were theſe ſacred Hymns?*

A. They contain'd the Praiſes of the God to whom they were addreſs'd, and Petitions for the Continuance of his Favour.

Q. *Of what Parts did they conſiſt?*

A. The firſt, which was ſung in turning from *Eaſt* to *Weſt*, was called *Strophe*; the ſecond, which was ſung in returning from *Weſt* to *Eaſt*, was call'd *Antiſtrophe*; and the laſt, which they ſung *ſtanding before the Altar*, was call'd *Epode*.

Q. *What did they after the Sacrifice was ended?*

A. The Prieſt then took his Share, and a Tythe of the whole was allotted to the *Prytanes*, a Set of Magiſtrates at *Athens*. At *Sparta* the King had the firſt Share, and the Skins of the Victims.

Q. *Was all that Part of the Burnt-offering which was allotted to the Gods always conſumed?*

A. No: They very often carried home Part of it for *good Luck*. The *Athenians* were commanded to do this by a Law which they very much abuſed, for they uſed to make Gain of it by ſelling it.

Q. *What did they do in receiving any* lucky Omen *or favourable Anſwer in their Sacrifices?*

A. They generally made a Feaſt in all the Temples, and it was upon ſuch an Occaſion only that the antient *Greeks* indulged themſelves in any Delicacies of eating, or any Freedom of drinking; for upon ſuch Occaſions they generally drank freely.

Q. *Were no particular Cuſtoms obſerved in the Sacrifices to* Veſta?

A. Yes: They eat up all that was left.

Q. *What was the Reaſon of this?*

A. Becauſe *Veſta* is the ſame with the Earth, out of which all things are produced, and to which all things return.

Q. *What was the ſtated Time for the Continuance of this Banquet?*

A. In ſome Places it was to be ended before Sun-ſet, but in other Places the fix'd Time was appointed as the Magiſtrates ſaw proper.

Q. *What did they do after this Banquet was over?*

A. They went to play at Dice, and after that they return'd and offer'd a *Libation* to *Jupiter the perfect*. The antient *Greeks* offer'd on this Occaſion *Tongues*, with a Libation of Wine to *Mercury*.

Q. *What was the Reaſon of this Offering?*

A. Either to atone for Indecencies of Expreſſion which might have dropp'd from them during the Banquet, or to take the Gods to witneſs that what had been utter'd by their Tongues was Truth; or to intimate,

intimate, that what had paſt there ſhould go no farther..

Q. *Why was this Offering made to* Mercury?

A. Becauſe he was the God of Speech, and the Director of the Tongue.

Q. *In what manner did they finiſh the whole Ceremony?*

A. By returning Thanks to the Gods, and then they were diſmiſs'd formally by the Cryer.

SECT. IV.

Of the Grecian *Oaths.*

Q. *WHEN did the Cuſtom of Swearing commence in* Greece?

A. Not till after the Golden Age, when Men degenerated in Virtue; and their Words not being ſufficient, they were obliged to confirm them with a more ſolemn Sanction.

Q. *How was this Sanction call'd among the* Greeks?

A. It was call'd *Orkos*, which Word was perſonify'd to ſignify the *God of Oaths*, and he is ſuppoſed to be the Son of *Eris*, or *Contention.*

Q. *How were Oaths divided?*

A. Into *greater* and *ſmaller*; the *greater* Oath was uſed in great and momentous Affairs, the *ſmaller* in common Diſcourſe; though we are told, that the *great Oath* was that in which the Gods were invok'd, and the *little* that in which *Creatures* were only call'd to witneſs. This, however, is thought to be a wrong Diſtinction; becauſe *Cleomenes* the *Lacedemonian*, to ſecure the Fidelity of the *Arcadians*, had a Deſign to

carry the principal Men among them to *Nonacris*, and there make them ſwear by this Fountain, though they had taken another Oath before.

Q. *What was the Oath which the Gods made uſe of?*

A. They ſwore by the *Stygian Lake.* This Oath was invented by *Jupiter*, and preſcribed by him to the reſt of the Gods, when he had the Aſſiſtance of *Styx* and his Sons againſt the *Titans*; or, when he drank of the Water to quench his Thirſt in the Fight. If any God had ſworn falſe, or broken his Oath when he ſwore by *Styx*, he was to be puniſh'd for it by loſing his Divinity, and being debarr'd of *Nectar* for a certain Number of Years.

Q. *What God was thought to preſide more immediately over Oaths?*

A. *Jupiter:* But all the reſt of the Gods were concern'd in them, becauſe it was uſual to ſwear by them all; but the Awarder and the Puniſher of falſe Oaths was generally thought to be *Jupiter.*

Q. *By what God did* Solon *command the* Athenians *to ſwear?*

A. By *Jupiter Orkias*; by three Epithets, which were *Ikeſios*, *Katharſios*, and *Exakeſterios*; but in common Diſcourſe they uſually ſwore by any other of their Gods, ſometimes by all the Gods in general, and ſometimes by the twelve great Gods.

Q. *What Oath did the* Spartans *generally uſe?*

A. They commonly ſwore by *Caſtor* and *Pollux.*

Q. *What was the general Oath of the Women?*

A. They ſwore by *Juno*, *Diana*, *Venus*, or by *Ceres* and *Proſerpine*; but they often ſwore by other Goddeſſes, and ſometimes by *Gods.*

Q. *Was there any Rule with regard to the Name of the Gods by whom they ſwore?*

A. That

A. That was pretty accidental, and generally regulated by the Buſineſs they had in hand, or the Place where they were. Thus, in the Market, they ſwore by *Mercury*; Plow-men ſwore by *Ceres*; Jockies and Horſe-men by *Neptune*. To ſwear by *Iſis* was peculiar to the *Athenians*, and by *Oſiris* to the *Thebans*. *Demoſthenes* eloquently ſwore, in his publick Speech, by *thoſe who died in the Field of* Marathon, and others ſwore by ——— but without naming any God, from a religious Reverence: Others left it to the oppoſite Party to name his God.

Q. *In what Reverence was the Names of the Gods amongſt them?*

A. In ſo high Reverence, that their greateſt and beſt Men have ſeem'd to diſallow ſwearing by the Name of any God. *Pythagoras* rarely ſwore by the Gods himſelf, or ſuffer'd his Scholars to do it; and inſtead of them, they uſed to ſwear by the Number *Four*, there being four conſtituent Parts in every rational Being, *viz.* a *Mind*, *Science*, *Opinion*, and *Senſe*. *Socrates*, in Imitation of *Rhadamanthus*, the juſteſt Man that ever lived, was wont to ſwear by a *Dog*, a *Gooſe*, or a *Plane-Tree*, but never by *the Gods*; and *Zeno*, the Father of the *Stoicks*, generally ſwore by the *Shrub that bears Capers*; and the *Ionians* often ſwore by *Colwort*.

Q. *By what other Objects did the* Greeks *in general ſwear?*

A. Sometimes by the Ground they ſtood on, ſometimes by Rivers, Fountains, Streams, the Elements, the Sun, and the heavenly Bodies, which Oaths they held in great Reverence.

Q. *Did they never make uſe of the Inſtruments of their Callings or Diverſions in their Oaths?*

A. Yes; often: And when the Soldier ſwore by his Spear, it was very tremendous, the Spear being ſometimes worſhiped as a God.

Q. *What Object did Kings and Princes generally ſwear by?*

A. By their *Sceptres*, which is the Enſign of their own Royalty.

Q. *In what Manner did they uſe the Names of their Fellow Creatures and their Anceſtors in Oaths?*

A. They ſometimes ſwore by their *Life*, and ſometimes their *Health*, by their *Happineſs*, by their *Misfortunes*; ſometimes by their *Eyes*, their *Right Hand*, or other *Members*, but eſpecially by their *Head*, which is the nobleſt Part of a Man.

Q. *What was the Manner of taking an Oath?*

A. They laid their Hands upon the *Altar*, as we do upon the *New Teſtament*; but in a *leſs* or *private* Oath made to ſuch or ſuch a Man by way of Bargain or Promiſe, they laid their Hands upon the Hand of the Party to whom they ſwore.

Q. *Was the Altar always uſed on ſolemn Occaſions?*

A. No: At *Athens* they ſometimes went to the publick Tribunal, which was called *the Stone*, becauſe raiſed upon a *Rock*.

Q. *What was the Form of their plighting Faith to each other?*

A. They took one another by the Right Hand.

Q. *Had they no other Ceremonies upon more ſolemn Occaſions?*

A. Yes: In ſolemn Contracts and Leagues they offer'd a Boar, a Ram, or Goat, in honour of the Gods to whom they ſwore; ſometimes all three; ſometimes *Bulls* or *Lambs*; and ſometimes, if it was a *Boar*, when they kill'd him, they took out his Stones, and ſtood upon them while they pronounced the

the Oath. Sometimes they cut off ſome of the Hair from the Head of the Victim, and gave it to all that were preſent, that all might ſhare in the Oath.

Q. *What did they next?*

A. They took the Gods to witneſs, then they cut the Throat of the Victim, then the Form of the Oath was adminiſtred, and each Party repeated the Stipulations they engaged for: Then they made a *Libation*, by mixing Wine, which they poured forth, to intimate, that they requeſted *whoſoever ſhould firſt break his Oath, might have his Blood and Brains poured out in like manner.* And very often they concluded the whole with other ſolemn Imprecations.

Q. *What became of the Fleſh of the Victims upon ſuch Occaſions?*

A. It was thought unlawful to be eaten, and therefore if the Party concern'd was *at home*, it was buried; if he was a *Stranger*, it was thrown into the Sea.

Q. *What did they in caſe of any unlucky Omen upon ſuch Occaſions?*

A. They either deferr'd the Oath, or refuſed to take it. Thus when *Pyrrhus*, *Lyſimachus* and *Caſſander*, had concluded a Peace, and met to confirm it by ſolemn Oath and Sacrifice; a Goat, a Bull, and a Ram being brought out, the *Ram* on a ſudden fell dead; the Prieſt forbad *Pyrrhus* to ſwear, declaring, that Heaven, by that Omen, portended the Death of one of the three Kings, whereupon he refuſed to ratify the Peace.

Q. *Was there no other Forms of Swearing among the* Greeks *but thoſe already mentioned?*

A. Yes; they ſometimes ſeiz'd their own Garments, and pointing a Sword to their Throats, they invok'd the Heavens, the Sun, the Earth, and the

infernal Deities, to bear them witneſs; and after ſacrificing a Boar-Pig, they took the Oath.

Q. *What Ceremonies did the* Moloſſians *uſe in taking a ſolemn Oath?*

A. They cut an Ox into ſmall Pieces, and then ſwore.

Q. *In what Manner did* Ariſtides *ſwear the* Greeks *to keep them firm in their Deſign of invading* Perſia, *after defeating* Xerxes?

A. He obliged the People of *Greece* to ſwear to the Obſervation of all the Articles of that grand Alliance, himſelf taking the Oath in the Name of the *Athenians*, throwing at the ſame time Pieces of red-hot Iron into the Sea, when he pronounced Curſes againſt all ſuch as ſhould violate any Article of the Alliance they ſwore to.

Q. *Was there not a Form of Oath peculiar to the* Sicilians?

A. Yes: The Perſon who was to ſwear went to the Temple of *Ceres*, where, after performing ſeveral Ceremonies, he was cloathed in a Purple Robe belonging to that Goddeſs, and, holding a lighted Taper in his Hand in preſence of the Goddeſs, pronounced a ſolemn Oath by all the Gods in the World. This they look'd upon as the moſt ſolemn and ſacred Oath.

Q. *What Trial of* Perjury *had the* Sicilians?

A. They reſorted to *Palice*, a City of *Sicily*, where there was a Fountain called *Acadinus*, and the Juror having wrote his Oath upon a Tablet, threw it into this Fountain. If the Tablet ſwam, the Party was believed to be honeſt; but if it ſunk, he was immediately thrown into the Flames, as being perjured.

Q. *Were there no other Trials for convicting or clearing the ſuſpected Guilty?*

A. Yes:

A. Yes: The Accuſed ſometimes ſwore that he was innocent, creeping on his Hands through the Fire, or graſping a red-hot Iron; and if they were not guilty of the Crime, they were not ſenſible of the Pain.

Q. *Was this Trial peculiar to the* Greeks?

A. We read the like Cuſtom to have been in uſe among our *Saxon* Anceſtors, and for the ſame Purpoſe, under the Name of *Fire Ordeal:* For *Emma*, the Mother of King *Edward* the Confeſſor, paſſing blind-folded in the Spaces between a great many red-hot Plow-ſhares laid on the Ground; and *Hunigund*, the Wife of the Emperor *Henry* II. holding a red-hot Iron in her Hand, receiving no Hurt thereby, clear'd themſelves of the Crime of Adultery, laid to their Charge.

Q. *Were there any more kinds of Purgation Oaths?*

A. Yes: If a Wench was accuſed of Whoredom, after giving her a formal Oath of Denial, they wrote the Oath on a Tablet, and made her ſtand in Water up to the Mid-leg, with the Tablet about her Neck: If ſhe was chaſte, and had ſworn true, the Water remain'd as it was; but if not, the very Water grew angry at her Perjury, and never left ſwelling till it came up as high as her Neck, and cover'd the Tablet, leſt ſo horrid a Sight as a falſe Oath ſhould look the Sun and the World in the Face.

Q. *How did the antient* Greeks *puniſh Perjury?*

A. In ſome Places with Death, in other Places with the Puniſhment that was due to the Crime which they charged upon the innocent Perſon; in other Places they impoſed a pecuniary Mulct upon it: But they all thought, that though it might eſcape the Juſtice of Men, the Juſtice of God was ſure to overtake it.

For this Reaſon, Perjury, among them, was held to imply all other Crimes.

SECT. IV.

Of the Grecian *Prayers.*

Q. *IN what Eſtimation was the Duty of Praying held among the antient* Greeks?

A. In ſo great, that no Man amongſt them ever ventured to undertake any Buſineſs before he had addreſs'd himſelf to the Favour of the Gods by Prayer; and they were at all times very aſſiduous in this Duty.

Q. *Did they all uſe the ſame kind of Petitions?*

A. No: The *Lacedemonians* uſed general Terms, both in their publick and private Devotions, for they pray'd only for what was *honourable and beſt for them, and that the Gods would enable them to bear with Injuries.* The *Athenians* begg'd for *Proſperity to themſelves and the Chians*; and at a Solemnity celebrated once in five Years, call'd the *Panathenæ*, the publick Cryer implor'd the Bleſſing of the Gods upon the *Athenians* and the *Plateans.*

Q. *In what Manner did they addreſs themſelves to the Gods or to Men?*

A. They generally had green Boughs in their Hands, and Crowns upon their Heads, or their Necks bedeck'd with Garlands, to beget the more Reſpect to their Perſons.

Q. *Of what Tree were thoſe Boughs?*

A. They were generally Laurel or Olive, becauſe theſe Trees are never fading, and preſerve their

Verdure, and becauſe the Laurel is an Emblem of Victory and Succeſs, as the Olive is of Peace and Friendſhip.

Q. *How did they make thoſe Boughs up?*

A. They wrap'd them round with Wool, which the *Romans* call'd *Infulæ* or *Vittæ*.

Q. *How did they uſe them?*

A. They uſed to touch the Knees of the Statue of the God whom they addreſs'd, or the Perſon of the Man, if they were applying to a Man, with thoſe Boughs; or with their Hands, if they doubted of Succeſs in their Petitions. —

Q. *What did they when they had Hopes of prevailing in their Suit?*

A. They then touch'd the Right Hand (but never the Left, for that was ominous) of the Statue or Man they addreſs'd.

Q. *And how did they proceed if they were aſſured of Succeſs?*

A. They then touch'd ſome part of his Head, ſuch as the Chin or Cheeks.

Q. *Why did they touch thoſe ſeveral Parts of the Body in theſe ſeveral Circumſtances?*

A. They touch'd the Knees, as deſiring the Soul of the Perſon or Deity to bend to their Requeſt; or becauſe the Knees being Organs of Motion, they wanted the Perſon to beſtir himſelf: They touch'd the Hand, as being the Inſtrument of Action, and as hoping to receive Good from it: And they touch'd the Head, both as being the nobleſt part of the Body, and as preſſing the God, or the Perſon, to ſignify his Aſſent by a Nod, which was accounted the Sign of Compliance.

Q. *Was this always the Form of addreſſing Petitions?*

A. No: They ſometimes touch'd the Knee with one Hand, and the Head or Hands with another; and if the Suppliant was very fearful, or the Being to whom they addreſs'd of very high Rank, they embraced his Feet; ſometimes they kiſs'd their own Hands, and with them touch'd the God or the Man: And they had a Way of ſaluting the God, by putting the Fore-finger acroſs their Thumb, and then turning to the Right. Sometimes they pull'd Hairs out of their Heads, and offer'd them to the Perſon whom they addreſs'd.

Q. *In what Habit or Poſture did they ſupplicate?*

A. Oft-times they cloath'd themſelves in mean filthy Apparel, to move Compaſſion; ſometimes they pray'd ſtanding, ſometimes ſitting; but their uſual Poſture was kneeling, as expreſſive of greater Humility. When they pray'd to the Gods, they look'd to the Eaſt; when to the Heroes and Demi-Gods, to the Weſt.

Q. *What were accounted the proper Places for offering Supplications in?*

A. The Temples or Altars to Gods, but to Men in a ſtrange Place, the Hearth, as being the Altar of *Veſta*; where the Suppliant ſeating himſelf in Aſhes, needed uſe no other Words, that Poſture being the ſilent Eloquence of Prayer.

Q. *In what Manner did* Themiſtocles *ſupplicate the King of the* Moloſſians?

A. He retir'd to the Hearth, and took betwixt his Knees the Infant-Son of that Prince, by which Expreſſion he claimed the Rights of Hoſpitality and Protection, which were accordingly granted him.

Q. *What Ceremony did they uſe who fled to the Gods for Refuge or Help?*

A. They

A. They put a Garland upon their Altars, and then open'd their Petition to the Deity. They likewiſe laid hold of the Altars.

Q. *What Geſture did they generally uſe in Prayer?*

A. They commonly extended their Hands to Heaven, as applying to the Gods in Perſon, whoſe Habitation is in Heaven. This ſeems to have been always done in the purer Ages of *Greece.* But if they addreſſed to the Infernal Gods, they pointed their Hands downwards for the ſame Reaſon.

Q. *How did they expreſs their Gratitude to the Gods when they obtain'd their Petition?*

A. They ſometimes preſented the God who granted it, with a Gift in Proportion to the *Value received*; ſometimes they reported it to the Prieſt of the God, that he might regiſter it in the Archives of his Temple.

SECT. V.

Of the GRECIAN *Divination.*

Q. *WHAT was the general Diviſion of Divination amongſt the* Greeks?

A. Into *natural* Divination and *artificial:* The firſt proceeded from the immediate Inſpiration of the Gods; and the latter was the Effect of long Obſervation and Experience of interpreting Appearances, which expreſt the Will or Deſign of Heaven; but was not void of ſupernatural Aſſiſtances.

Q. *What was the firſt and nobleſt kind of Divination?*

A. Oracular, of which I have already ſpoken.

Q. *What*

Q. *What was the ſecond Kind?*

A. *Theomancy*; which differs from artificial Divination, as being the Effect of immediate Inſpiration, and confined not only to Perſons, but to Places and Times.

Q. *Who were they who were moſt famous for* Theomancy?

A. The *Pythia*, of whom I have already ſpoken; the *Sybills*, *Caſſandra*, *Tireſias*, and the like: They alſo attributed a *divinatory* Quality to the Laurel-Tree, becauſe *Daphne*, the Miſtreſs of *Apollo*, the God of Propheſy, was turned into that Tree; they who were eminent in Theomancy, therefore, ſome of them had Scepters or Staffs of the Tree, and others chewed it.

Q. *How many Claſſes were there of thoſe who dealt in Theomancy?*

A. There were three Sorts: Firſt, they who were poſſeſt with Dæmons or Spirits, who ſpoke out of ſome Part of their Body, and were named *Euryclitai*, from *Eurycles*, the firſt who propheſy'd in this Manner; but at laſt they were named *Pythones*, from *Python*, the Serpent ſlain by *Apollo*. The ſecond Claſs were called *Enthuſiaſts*, and were only inſpired by the Deity, and had a Knowledge of what was to happen communicated to them; ſuch as were the great Poets in early Times: The third Claſs were the *Extaticks*, who lay Motionleſs while the Will of the Gods was communicated to their Souls, which, during that Time, was ſuppoſed to have left their Bodies.

Q. *What was the firſt Species of artificial Divination?*

A. Divination by Dreams, of which Divination there were three Sorts; the firſt, when the Gods in their

their own or in borrow'd Shapes, held Converſation with Men in their Sleep; the ſecond, when the Images, or Ideas of Things, and Properties, and Events are clearly repreſented or appear in their own Shape, as they have happened or are to happen: The third, when the Revelation is by Types or Allegories, by which one thing is expreſs'd and another ſignified.

Q. *Who was the firſt Author, and who were the Directors of Dreams?*

A. *Jupiter*; but he left the Management of them to inferiour Deities; and *Mercury* was thought likewiſe to preſide over them, and the Earth was often thought to be the Cauſe of Dreams; as were ſometimes the infernal Deities, and ſometimes *Hecate* or the Moon; but the great Cauſe of all, was thought to be the God of Sleep.

Q. *Why was the Earth thought to be the Cauſe of Dreams?*

A. Either becauſe the Interpoſition of the Earth with the Sun creates Night, which produces Dreams, or becauſe that from the *Earth* proceeds *Meat*, from *Meat* Sleep, and from Sleep *Dreams*; but thoſe Dreams produced by natural Cauſes were in no Eſtimation.

Q. *In what Caſes were the Infernal Deities thought to direct Dreams?*

A. When they haunted the guilty Mind with frightful Dreams.

Q. *And why was* Hecate *or the* Moon *thought to cauſe Dreams?*

A. Becauſe ſhe was ſuppoſed to preſide particularly over all the Actions of the Night, and therefore preſided over Incantation and Night Myſteries.

Q. *Where was the God of Sleep ſuppoſed to reſide?*

A. Among

A. Among the *Cimmerians*, in a Cave as dark as Hell, hung round with Dreams of all ſorts, which he ſent out abroad as he ſaw Occaſion.

Q. *Was no other Deity concerned in Dreams?*

A. Yes: a Goddeſs named *Brizo*, who was worſhiped in the Iſland of *Delos*; but ſhe was conſulted about the Interpretation of Dreams, rather than thought to be any efficient Cauſe of them.

Q. *In what way were Dreams ſuppoſed to come?*

A. The true Ones thro' a Gate of Horn, and the deluſive Ones thro' a Gate of Ivory; and in Alluſion to thoſe Gates, Dreams were repreſented by a Perſon in a white Garment over a Black one, with a Horn in his Hand.

Q. *What was the Time at which true Dreams were expected, and what were the neceſſary Preparations to have them true?*

A. At the Break of Day, when the Fumes of Meat and Drink were ſuppoſed to be diſpelled; for which Reaſon, they who attended to their Dreams, lived upon a very light Diet; and eſpecially abſtained from Fiſh: Therefore every thing but Fiſh was offered in Sacrifice to the Goddeſs *Brizo*. They likewiſe choſe to wear White, and before they went to Bed they ſacrificed to *Mercury*, whoſe Image they had generally carv'd at their Beds-feet, as he was thought to be the *Giver of Sleep*.

Q. *What did they, when they did not know what to make of theſe Dreams?*

A. They applied to an Interpreter; which Profeſſion, tho' they held it in great Honour, was not ſo eminent as the other kinds of Divination, becauſe of the Diſcredit it brought upon Dreaming in general, on account of the many deluſive Dreams.

Q. *What*

Q. *What did they when their Dreams imported any thing Terrible or Calamitous towards them?*

A. They offered Incenſe, or ſome other Oblation to the Gods, thereby praying for the Influence of the good, and the averting the bad Part of their Dreams; for which Purpoſe they imparted their Dream to the Deity.

Q. *To what God did they addreſs on this Occaſion?*

A. To none in particular; ſometimes to *Hercules*, ſometimes to *Jupiter*, ſometimes to *Apollo*, but moſt commonly to the *Lares* or Houſhold-Gods; becauſe they had moſt Confidence and Concern in them: And in antient Times they related their Dreams to the Sun.

Q. *Why to him?*

A. Becauſe being the Oppoſite to Night, that he might expel or avert all its Effects.

Q. *What was required of them who approached the Altars on this Occaſion?*

A. To purify themſelves from the Pollutions of the Nightly Water.

Q. *What was the next Divination?*

A. That by Sacrifices.

Q. *Of what Nature was this Divination?*

A. It was form'd of Conjectures from Appearances in the external Parts, and outward Motions of the Victim, of Obſervations from the Entrails, from the Flame that conſumed it, from the Cakes, from the Wine, and from the Water.

Q. *What were the Appearances they obſerved as to the outward Shew of the Victim?*

A. As to the evil Appearances, I have already mentioned all of them in ſpeaking of Sacrifices, excepting that it was thought unlucky if the Victim eſcaped by the Way. The good ones were, when the Victim

Victim came willingly, received the Stroke quietly, bled freely, fell down without Agonies, and expired without Groaning.

Q. *How did they divine from the Entrails?*

A. If they were perfect as to Situation, Colour, Proportion, and Fulneſs of Parts, it was favourable, but not if otherwiſe. If the Liver was bad, they thought every thing elſe muſt be ſo too, and enquired no farther; but if the Liver was perfectly ſound, well proportion'd, and well ſeated, it was accounted an earneſt of all Proſperity; if otherwiſe, of all Unhappineſs: Nay, ſo much was the Liver conſulted, that the *Divination by the Liver*, or the *Hepatoſcopia*, became a general Name for all Divination.

Q. *What was the next Place they obſerved?*

A. The Heart, which if ſhrunk, lean, ſmall, or violently palpitating, they accounted for a bad Symptom; but if entirely wanting, for a mortal one.

Q. *What did they next obſerve?*

A. The Gall, the Spleen, the Lungs, and the Membranes round the Bowels; if all theſe carried a ſound and a healthy Appearance, they were thought to portend *Good*, but *Evil* if they did not. If they ſlipt from the Obſerver, or if Serpents crawl'd in them, it was *Bad:* If the Lungs were cloven, the Buſineſs in Hand was to be deferr'd.

Q. *Did no other Parts of the Victim preſage future Events?*

A. Yes; if any thing happened to them that was extraordinary; thus the Death of King *Pyrrhus* was foretold by the Heads of the Victims which had been cut off, licking their own Blood.

Q. *In what Manner did they divine from the* Fire of the Altar?

A. If

A. If the Flame was quick, bright, mounting up, terminating in a Point, without Noiſe, or Diſcontinuity, till the whole Matter was conſumed, it preſaged *Good*, but the contrary Appearances foretold contrary Effects.

Q. *What did they when nothing was to be gathered from the Defection of the Victim?*

A. The Prieſt then made Obſervations from other Objects in the Fire; ſometimes he put the Bladder of the Victim into the Fire, after tying the Neck of it with Wool, and obſerved in what Place it burſt, and in what Direction it emitted the Urine; ſometimes they took Pitch off of the Tapers, and throwing it into the Fire, obſerved if an entire Flame roſe from it, for then the Omen was good: In Matters of Enmity, they obſerved the Part that kept uppermoſt in the Flame, and the Gall, which is the Type of Enmity.

Q. *What other Objects did they divine from?*

A. From the Smoak of the Sacrifices, whether it roſe in a ſpiral or a ſtreight Line, how high it mounted, and of what it ſmelt. From Frankincenſe, which if it preſently catched the Flame and ſmelt well, was thought happy, if otherwiſe, unhappy. From the Colour and Motion, and other Appearances of the Wine of which the Libation was made, and of the Holy-Water with which the Victim was waſhed, or which part of it was boiled. They likewiſe divined from the Flower that beſprinkled the Victim, and from the Entrails of Fiſhes, and from Eggs, and ſeveral other leſs material Objects.

Q. *Was this Divination by Sacrifices in great Credit among the* Greeks?

A. In ſo great, that we have an Inſtance of their Army under *Pauſanias*, then Generaliſſimo of all *Greece*,

Greece, upon the *Perſian* Invaſion, ſuffering themſelves to be cut in Pieces without Reſiſtance, by the *Perſians*, rather than fight, while the Omens by the Sacrifices were unpropitious; nor could they prevail upon themſelves to fight, till after repeated Sacrifices, the Omens were propitious.

Q. *What was the next Species of Divination?*

A. That by Birds, the Invention of which is aſcribed to *Prometheus*, or *Melampus* the Son, *Amythaon* and *Dorippe*; but according to *Pliny*, *Car* was the Inventor, whence it is called *Caria*. In Proceſs of Time it came to ſuch Perfection, that nothing of Moment was done without conſulting Birds, and their Diſapprobation often ſuperſeded more favourable Omens.

Q. *Who interpreted the Signs proceeding from them?*

A. The *Augur*, who was a kind of an Officer of State. At *Lacedemon* their Kings were always attended by an *Augur*, and it was thought no Indignity to Kings themſelves to ſtudy this Art.

Q. *Why were the Birds ſo much obſerv'd?*

A. Becauſe the Antients had a Notion, that while they were flying about, they pry'd into the Actions of Men, and they attributed to them a kind of Omniſcience.

Q. *How were the* Grecian *Augurs cloathed, and where were they ſeated?*

A. They were cloathed in White, with a Crown of Gold upon their Heads while they were making their Obſervations; and they had a particular Seat allotted them called *Thocos*.

Q. *What Rule did they obſerve as to fortunate and unfortunate Omens?*

A. Omens appearing to the Eaſt they accounted fortunate, and to the Weſt unfortunate; becauſe the Sun

Sun, which is the Fountain of all Heat and Light, ariſes in the firſt, but declines in the latter.

Q. *How did the* Greek *Augurs ſtand when making their Obſervations?*

A. They kept their Faces to the North, by which Poſition the Eaſt was upon their Right-Hand and the Weſt on their Left.

Q. *What did they obſerve in general as to Birds?*

A. Birds were fortunate or unfortunate, either in their own Nature, or according to the Manner of their Appearing. And there were two ſorts of Birds, thoſe whoſe Flight were obſerved, and thoſe which gave Omens by their Voice and Singing.

Q. *What did they obſerve in particular?*

A. A Flock of all kinds of Birds flying round a Man, and the Eagle when brisk, were fortunate; they likewiſe took notice of all the Eagle's Actions; the Vultures too were much noticed, ſometimes they were lucky, and ſometimes otherwiſe, according to their different Manner of Appearing: The Hawk portended Death; if its Prey eſcaped it, Deliverance. The Falcon-Hawk was fortunate to thoſe who were about Marriage, or a Bargain. Swallows were unlucky, as were for the moſt Part Owls; at *Athens* they were thought otherwiſe. The Dove was lucky, Crows and Ravens generally unlucky: The Crowing of Cocks was *Auſpicious*, but of Hens *Diſaſterous*. There were likewiſe many other Birds and Omens, but they are too tedious to be mentioned here.

Q. *What Opinion did the* Greeks *entertain as to the Language of Birds?*

A. They imagined that they ſpoke, particularly *Apollonius Tyaneus* the famous Magician, pretended

to

to underſtand this Language, as did *Democrates* and *Melampus*.

Q. *What other Creatures were obſerved by the Augurs?*

A. *Ants* preſaged Death or Wealth, *Bees* Eloquence; *Locuſts* were likewiſe obſerved; *Snakes* and *Serpents* were ominous, *Boars* were unlucky, *Hares* ſignified Flight; *Lightning* on the Right-Hand was a good Omen, on the Left a bad one; *Lambent Meteors* were lucky, eſpecially if following the Conſtellation *Caſtor* and *Pollux*. The Winds were likewiſe taken notice of.

Q. *But what was the nobleſt and ſureſt of all the Omens?*

A. *Thunder* and *Lightning*, which when happening on the Right Hand was *lucky*, if on the Left *unlucky*, and therefore was generally averted by a Libation of Wine.

Q. *What is the next kind of Divination to be ſpoke of?*

A. Divination by Lots.

Q. *How was this performed?*

A. In ſeveral Manners; firſt by Verſes, which they wrote frequently upon little Pieces of Paper, and jumbled about, then drawing one out, they expected their Doom from the Senſe which it imported.

Q. *From whence were thoſe Verſes taken?*

A. Generally from *Homer*, but ſometimes from their other celebrated Poets.

Q. *What was the next Species of Divination by Lots?*

A. That by throwing in Beans, Pebbles, Dice, diſtinguiſhed by Characters or Marks, and then drawing them out of a Veſſel, and interpreting them according to the Character inſcribed upon them.

Q. *What*

Q. *What was the next Species of Divination by Lots?*

A. That by Rods: They wrote certain Sentences or Characters, upon ſeveral Sticks or Arrows, and putting them into a Well drew them out, and obſerving what they drew, concluded accordingly.

Q. *What was the next Manner of Divination by Lots?*

A. They carried about them a certain Number of Lots, diſtinguiſhed by Characters and Inſcriptions, and deſired the firſt Boy they met to draw them, which, when he had done, they then interpreted them according to the Inſcriptions they contained.

Q. *Was there any other Species of Divination by Lots?*

A. Yes; they took a pair of Dice, and throwing them upon a little Tablet, kept by a Man whoſe Employment it was, and inſcribed with *fatidical* Verſes, they then obſerved on what Verſe the Dice fell.

Q. *What was the next Species of Divination in general?*

A. Divination by *ominous Words* and *Things.*

Q. *How were theſe divided?*

A. Into *Internal* and *External*; the firſt affecting the Perſons themſelves, and the ſecond only appearing to them; ſome add a third, *viz.* by *ominous* Words.

Q. *How were the* internal *Omens divided?*

A. Into four Kinds; firſt into Marks riſing upon the Body; ſecondly, ſudden *Panics* or *Perturbations*; thirdly, *Palpitations* or *Convulſions* in the Heart, in the Eye, the Ear, or any other of the Muſcles; fourthly, *Sneezings*, which were accounted very Sacred and Ominous, and when a Man ſneezed, they bade God

God bleſs him, either becauſe they thought it a Diſeaſe, or to expiate it as an *Omen*.

Q. *What Particulars were obſerved as to* Sneezing?

A. It was ſo ſuperſtitiouſly eſteemed, that it came at length to be counted for a God, which was the Reaſon that they abſtained from Eating *the Brain*, becauſe out of it Sneezing came. If a Man ſneez'd at Table when they were taking away, or if another happened to ſneeze on the Left-Hand of a Man, then all was not right; but if it happened on the other Hand, then all was well.

Q. *What were* external *Omens?*

A. The firſt Word of any Sentence or Speech, or the Beginning of a thing; or things which one met in his Way. If a Snake lay ſo in the Way as to part the Company; or if they met with a Hare, or a Bitch with Whelps, or a Fox with Cubs, or a Blackmore, or an Ape, or an Eunuch, all theſe were bad Omens.

Q. *What did they obſerve within Doors?*

A. The coming in of a ſtrange black Dog, the cracking of a Table, the ſpilling of Wine, taking away while one was Drinking, or a ſudden Silence. In putting on of the Cloaths, the Right Side muſt be ſerved firſt; and therefore, if a Servant had given his Maſter the Left Shoe firſt, he was ſure to be beat.

Q. *Was there no other Species of Omens?*

A. Certain Actions were eſteemed fortunate, ſuch as crowning a Cup at a Feaſt with a Garland; carrying ſome Part of a Sacrifice. They likewiſe obſerved *ominous Words*, the Time of their being ſpoken, their Import and many other Circumſtances; and in time of Divine Worſhip, or at a Feaſt, they took particular Care to avoid all ominous Expreſſions, eſpecially the Parties who were concern'd. They likewiſe

wiſe obſerved the firſt and laſt Words ſpoken after any ſolemn Action, very attentively. And at the Beginning of all ſolemn Affairs or Speeches, they invoked the Name of ſome God; they likewiſe thought certain Days and Times moſt proper for ſuch and ſuch Works. At *Thebes*, *Apollo Spondius* himſelf had his Altars and his Propheſying by Omens. At *Smyrna* he had his Temple for Omens too, where the Faſhion was for him that came for an Omen, firſt to whiſper his Queſtion in the Idol's Ears, and then preſently ſtopping his own to go forth of the Temple, and the firſt Voice heard after he came out, muſt go for the Oracle.

Q. *What did they do upon the Meeting of an unlucky Omen?*

A. They often deſiſted from what they were doing, and began it afreſh, as appears from *Euripides*, in whom a Perſon while Drinking, upon the hearing of an ominous Word, immediately threw the Drink upon the Ground, and called for another Cup.

Q. *By whom was Magic introduced into* Greece?

A. By one *Oſthanes*, who came into *Greece* with *Xerxes*, and afterwards much improved by *Democritus*, who learned it from the *Phœnicians*.

Q. *What was the firſt Species of Magic?*

A. That in which Anſwers were given by deceas'd Perſons. It was ſometimes perform'd by the magical Uſe of a Bone, or Vein of a dead Body; or by pouring warm Blood into a Carcaſe, or by ſome other Inchantments to reſtore dead Men to Life; and ſometimes they raiſed the Ghoſts of dead Perſons.

Q. *What was the next kind of Magic?*

A. Hydromanteia, which was ſometimes by Sea-Water, but moſt commonly by that of a *Fountain*.

It was done ſeveral Ways: 1. By drinking of the Water: 2dly, By throwing things into it, to try whether they would Sink or Swim, as they did Cakes in the Well of *Ino:* 3dly, By ſeeing the Images of ſuch Things as they ſought for, eſpecially in the Well of *Apollo Thryxeus* in *Achaia:* 4thly, By dipping a Glaſs in the Water, to know what would become of a Sick Man, for as he looked well or ill in the Glaſs, accordingly they preſumed of his future Condition. 5thly, By throwing in three Stones and obſerving the Round they made in the Sinking. Sometimes they made Uſe of Wine or Oil, inſtead of Water. Sometimes they diſtinguiſhed the Stones with certain Characters, and then invoking the Dæmon, they propoſed the Queſtion, which was anſwered by a ſhrill Voice, ſomewhat like a Hiſs.

Q. *In what Manner was the Divination made by Rings?*

A. They got a Ring made according to the Poſition of certain Heavenly Bodies, which had wonderful Effects. *Gyges* the King of *Lydia* had one, by which he was render'd inviſible.

Q. *What was the Divination by Nails?*

A. The Nails of an unpolluted Boy was covered with Oil and Soot, which, when they turned to the Sun, the Reflection was believed to repreſent by certain Images, the things they had a mind to be ſatisfied about.

Q. *What was the Divination by Air?*

A. This they did, by obſerving certain Spectres or Appearances in the Air, and ſometimes muffling their Head in a Napkin, and placing a Bowl full of Water in the Air, they whiſpered their Queſtion, and if the Water boiled or fermented, they took it as a favourable Anſwer.

Q. *What was the Divination by a precious Stone?*

A. They waſhed a precious Stone named *Sorites*, in the Night-time by Torch-light, in Spring Water, and the Perſon who conſulted it being well purified, and having his Head covered, repeated divers Prayers, and placed certain Characters in an appointed Order; and then the Stone moved of itſelf, and in a ſoft gentle Murmur, in a Voice like that of a Child, returned the Anſwer.

Q. *What other Species of Magic had they?*

A. A great many, too tedious to be mention'd here. They had ſeveral craſhing Herbs in their Hands, and if they gave a Crack it was *good*, if not, a *bad* Omen. They had likewiſe that of the *Sieve and the Sheers*, and a Divination by the *Hatchet*, which they fixt upon a round Stake in an exact Equilibre: Having done this, they prayed, and repeating the Names of the ſuſpected Party; if the Hatchet mov'd, the Perſon was found Guilty.

Q. *What was the Divination by the Aſs's Head?*

A. They broiled the Head of an Aſs upon the Coals, and repeating the Names of all the Parties ſuſpected, or of the Crime, if one Perſon only was ſuſpected; if the Jaw made any Motion, or the Teeth chatter'd, they look'd on it as an infallible Diſcovery both of the Thief and the Theft.

Q. *In what Manner did they divine by a Cock?*

A. Having magically prepared a *Cock*, they put him into a Circle, which was divided by as many Parts as there were Letters in the Alphabet, and a Letter inſcribed on each Diviſion, with a Grain of Corn lying on it. Thoſe Letters out of which he picked the Corns being joined, were thought to declare the Anſwers of what they wanted to know.

Q. *What was the* Divination *by a* red-hot Iron?

A. They laid a certain Number of Straws upon it, and obſerved the *Crackling* and *Fizzing* they made, from which they form'd Conjectures.

Q. *What was the Divination by Aſhes?*

A. They wrote the Names of the ſeveral Things they wanted to know, with Aſhes upon a Plank, and then expoſing that Plank in the open Air, thoſe Letters which remained undefaced by the Wind or other Accidents, for a certain time, were thought to contain an Anſwer to what they wanted to know.

Q. *How did they divine by Herbs or Fig-Leaves?*

A. By writing their own Names and their Queſtions upon thoſe Leaves, which they expos'd in Order to the Wind, and as many of the Leaves as remained *undiſſipated*, were thought to contain a *Solution* to their Queſtion.

Q. *How did they divine by Wax?*

A. They melted a Piece of Wax over a Baſon of Water, and letting it fall Drop by Drop into the Water, they obſerved the Figures, the Situation, Diſtance, and Concretion into which it ran, and from thence formed their Anſwers.

Q. *What is the laſt Part of Divination to be ſpoken of?*

A. Divination by *Medicaments* made of *Herbs*, *Minerals*, *&c.* which when taken inwardly, or applied outwardly after certain Preparations, produced Blindneſs, Rage, Love, Averſion, and all the different Paſſions, according as they were meant to operate. To this Head are referred inchanted Girdles, and Amulets, with a great Number of other ſuperſtitious Particulars, which can be of no Uſe to know.

CHAP.

CHAP. II.

Of the GRECIAN LAWS.

SECT. I.

Of the LAWS *of* LYCURGUS.

Q. *WHO was the great Law-giver of* Sparta?

A. Lycurgus, who for ſome time held that Crown in his own Right, till it was known that his Siſter-in-Law was pregnant; and upon her bearing a Son he laid down all the Badges of Royal Authority, and acted only as Protector.

Q. *When did* Lycurgus *live?*

A. In the Year of the World, 2290.

Q. *Upon what Models were his Laws form'd?*

A. Upon his leaving *Sparta* he went to *Crete*, at that time famous for Civil Polity; and then to the Continent of *Aſia*, where different Polity prevailed; he then went into *Egypt*, where a different Inſtitution from both prevailed: The reſt of his Voyages are uncertain, but it appears that he form'd the Model of his Syſtem upon what he found moſt Excellent in the Conſtitutions of the ſeveral Countries which he viſited.

Q. *In what Condition did* Lycurgus *find the State of* Sparta *upon his Return?*

A. Diſtracted with Anarchy and Faction, and the People agreeing in nothing but to ſubmit to the Wiſdom of his Regulations.

Q. *What was the firſt and principal of theſe Regulations?*

A. To reduce the Kingly Power, which had hitherto prevailed at *Sparta* within very narrow Bounds, and inſtituting a Senate to be a Bulwark betwixt the Encroachments of Regal Prerogative, and popular Privilege; which thereby reduced the Power of the Crown to as low an Ebb, as the Doge of *Venice* is now; but ſtill reſerving great Power to the Perſons of the Kings in time of War.

Q. *Of what Number did this Senate conſiſt?*

A. Of twenty-eight Perſons and their two Kings, who where Members of the Senate.

Q. *By what Means did he ſatisfy the People, upon this Change of their Condition?*

A. They were allow'd to meet in the open Air, in a collective Body, but without any deliberative Power, only with a Right of aſſenting to or diſſenting from what was propoſed by the King and the Senate.

Q. *Into how many Tables may the Laws of* Lycurgus *be divided?*

A. Into Twelve; the firſt regarding Religion; the ſecond, the Lands and the City; the third, the Citizens; the fourth, their Marriages; the fifth relates to Eating; the ſixth to their Habits; the ſeventh, to their Diſcipline and Manners; the eighth to their Studies and Learning; the ninth, to their Exerciſes; the tenth, to their Contracts and Money-Matters; the eleventh, to their Courts of Juſtice; and the twelfth, to their Military Laws.

Q. *You have already ſpoken of the Religion of* Greece *in general, in what particular Points did the Inſtitutions of* Lycurgus *differ, from the Religion generally followed by the other States of* Greece?

A. The

A. The Statues of all their Gods and Goddeſſes too were repreſented as armed, to give them the higher Ideas of military Glory; their Sacrifices were modeſt and frugal, their Prayers ſhort and ſenſible; Graves were ſuffered to be made in the Heart of their City, that they might grow familiar with Death; a Contact with dead Bodies did not pollute; their Funerals very plain; publick Lamentation was diſallowed of; and private Mourning ſtinted to twelve Days, after which time the Mourner threw aſide his or her Weeds, and ſacrificed to *Ceres.*

Q. *Was there no Exceptions?*

A. Yes; when Women devoted themſelves to a religious Life, or Men fell in their Country's Service, they had a ſhort and devout Inſcription on their Tomb. If a Number of *Spartans* fell abroad, they were, as many of them as could be conveniently gathered together, buried under one Tomb; but if in their own Territories, then were their Bodies carefully ſent back to *Lacedemon*, and buried in their Family Sepulchres.

Q. *Into how many equal Shares did* Lycurgus *divide the State of* Laconia?

A. Into 30,000 Shares, the City of *Sparta* containing 9000 of thoſe Shares, as ſome ſay, others ſay 6000, and others 4000.

Q. *What was the Intention of* Lycurgus *in this?*

A. That Property ſhould be equally divided amongſt his Citizens, and ſo no one could oppreſs another, or be under any Temptation of either being corrupted or corrupting; and with the ſame View he forbad the Selling of thoſe Poſſeſſions, tho' if a Stranger acquired a Right to any of them, he might quietly enjoy it, provided he ſubmitted to the Laws of the Country.

Q. *What particular Law was made as to their City and their Houſes?*

A. The City was not ſuffered to be walled, becauſe *Lycurgus* would have it defended only by the Courage and Bodies of the Citizens; and the Houſes were to be plain, without any Material in them that was not wrought by the Ax or the Saw.

Q. *What Number of Citizens were allowed to be by the Laws of* Lycurgus?

A. Neither more nor leſs than the Number of Shares into which Property was divided, the Remainder were to be led out into Colonies.

Q. *What Laws did he inſtitute as to Children?*

A. The Father was to carry his Child as ſoon as born to a certain Place, where a Number of the graveſt Men of his Tribe were to view it. If the Child appeared ſound, healthy, and ſtraight limbed, it was returned to be educated by the Parents; but if weak, unhealthy, and deform'd, it was thrown into a Cavern at the Foot of the Mount *Taygetus*.

Q. *What did he inſtitute as to Strangers?*

A. They could not reſide in the City for fear of corrupting the *Spartans*; and if at any time they had occaſion for a Perſon not born a *Spartan*, they firſt naturaliz'd and then preferr'd him. For the ſame Reaſon, that they would not ſuffer Stangers to viſit *Sparta*, they would not ſuffer *Spartans* to travel Abroad, for fear of Infection from foreign Cuſtoms.

Q. *What did their Laws decree with regard to Marriage?*

A. They accounted Celibacy to be infamous in itſelf, and the old Batchelors were puniſhed by walking naked thro' the Market-Place in the Depth of Winter:

Winter: During which time he was obliged to ſing Verſes abuſing himſelf, and he was intitled to none of the Honours of old Age.

Q. *What time was fix'd for Marriage?*

A. If a Man did not marry when at the Age of Maturity, he might be proſecuted; as might they who married either above or below themſelves, (not in Property but Rank.)

Q. *What Encouragement did the Laws of* Lycurgus *give to Propagation?*

A. They who had three or more Children, were intitled to great Privileges.

Q. *What Laws did he make with regard to Virgins?*

A. They were married without Portions, that Money might be neither a Temptation, nor the Want of it a Diſcouragement to Suitors; the whole Merit reſting upon their Perſonal Virtues.

Q. *In what Manner were the Husband and Wife to behave after the Marriage was agreed on?*

A. He committed a kind of a Rape upon his Wife, and for ſome time always went to her Bed ſecretly, to keep up the mutual Ardour of their Paſſion.

Q. *Were Husbands allowed to lend their Wives?*

A. Yes: But their Kings were not, and by this and a great Number of other Laws of the like Nature againſt Modeſty, their Women grew remarkably bold and indecent.

Q. *What did* Lycurgus *principally aim at in his Laws about Eating?*

A. That the *Spartans* ſhould conquer their own Appetites, and that the Magnificence and Luxury of publick Tables ſhould be aboliſhed.

Q. *By what Means did he propoſe to effect this?*

A. He directed that Nurſes ſhould accuſtom their Children to ſpare Meals, ſometimes to Faſting. It was likewiſe ordained that all Citizens ſhould eat together in Publick, and if any abſented from the *Common Meal*, he was fined. He likewiſe directed that Children of all Ranks ſhould be brought up in the ſame Way, and upon the ſame Proviſions. Any one was fined who eat at Home before they came to the publick Meal.

Q. *Was there any Difference in Meats?*

A. Youths were allowed to eat Fleſh, and old Men, black Broth made of Vinegar, Salt, Blood, *&c.* a Soup which was peculiar to *Sparta*.

Q. *Were they as modeſt in their Drinking as in their Eating?*

A. Yes: Drunkenneſs was amongſt them both infamous and ſeverely puniſhed, and Slaves were compelled to get drunk that young Gentlemen might, in their Behaviour, ſee the Deformity of the Vice. When they retired from the *publick Meal*, they were allowed no Light, or Torches, becauſe it was preſumed they were Sober, which had an excellent Effect upon them, as teaching them to walk in the Dark, a thing extreamly uſeful to a military People.

Q. *Was there any Diſtinction of Habits among the* Lacedemonians?

A. No; all of them were Cloathed as well as Dyeted in the ſame Manner, nor could even their Kings be diſtinguiſhed by their *Robes*.

Q. *What Habit did the* Lacedemonians *wear by* Lycurgus's *Law?*

A. A Tunic till the Age of Twelve, afterwards they had a Cloak which was to laſt them a Year, but all their Cloathing was extreamly thin; Boys went without Shoes, when Men they were indulged in

in them; Boys could not wear their Hair, but when grown up they could not cut it.

Q. *Were their ſumptuary Laws in force at all Times and in all Places?*

A. No: In the Field they might wear Purple, and Crowns on their Heads, with Rings on their Fingers compoſed of their favourable Metal Iron.

Q. *What Habits were the Women obliged to wear?*

A. Young Women wore *Veſts* or *Jerkins*, but not ſo low as the Knee; none but Proſtitutes would wear Gold or Jewels, or other coſtly Ornaments. Young Women wore no Veils, marry'd Women did; and in publick Exerciſes and Shews, all the Ladies appeared naked.

Q. *What was the great Rule requir'd, as to Manners and Diſcipline in* Sparta?

A. Obedience to Superiours, which they thought to be the Baſis of all Government.

Q. *How was old Age eſteemed?*

A. It gave the higheſt Title to Honour. Young Men were obliged to riſe when the Old appeared, to give them Way and ſalute them in the Streets, and to obſerve a reſpectful Silence while they ſpoke.

Q. *What was the Duty of the old Men?*

A. If it was proved that a Youth had been guilty of any Indecency in Word or Action in Company of an old Man, and that the latter did not reprove him, the old Man was puniſhable for the ſame equally as the Delinquent.

Q. *To what Rule were the young Men obliged to ſubmit in their moral Conduct?*

A. They were ſubject to one of their own Body, who had a Right to enquire into and to puniſh their Misbehaviour ſeverely.

Q. *What did the Laws of* Lycurgus *eſpecially recommend to young Men?*

A. Silence, and a reſpectful Behaviour when ſpoken to, by keeping their Hands within their Cloaths.

Q. *How were the* Lacedemonians *affected as to the Sciences?*

A. They deſpiſed them more than the other People of *Greece*, for which the *Athenians* in particular deſpiſed the *Lacedemonians*.

Q. *What was their Opinion of the Arts?*

A. As mean as of the Sciences; a Soldier was the only Profeſſion honoured among them, and they contemn'd all Profeſſions which obliged thoſe who follow them to a ſedentary or domeſtick Way of Life; for which Reaſon their meaner People, called the *Helotes*, followed the *neceſſary* Arts, but thoſe tending to Luxury, Amuſement, or Diverſion, particularly Theatrical Exhibitions, were excluded the City.

Q. *What was the Method taken to recommend the ſocial Duties among the* Lacedemonians?

A. The Graver and the Wiſer among them propoſed Queſtions relating to Morality, *&c.* They praiſed thoſe who anſwered well; reproved thoſe who did not, and encouraged thoſe who diſcovered a Willingneſs and a Capacity for Inſtruction.

Q. *What Manner of Speaking did they make uſe of?*

A. They ſtudied particularly to convey their Sentiments in as few Words as poſſible, and hence a ſhort quick Speech or Repartee is called *Laconic*.

Q. *What Opinion did the* Lacedemonians *entertain of Muſick?*

A. The Muſick of their Anceſtors was in ſo great Eſteem, that they would not ſuffer their Slaves to repeat or ſing the Words of their moſt admired Odes.

Q. *What*

Q. *What Puniſhment was decreed for Theft?*

A. It was ſo far from being puniſhed, that it was encouraged, provided it was handſomely concealed; an Inſtitution which the Experience of all other Nations prove to have been very ſcandalous.

Q. *What was the great Exerciſe encouraged by the Laws of* Lycurgus?

A. Hunting, which ſerved to render their Bodies ſtrong and active, and to preſerve their Youth from Corpulence: For if a young Man became too corpulent for uſing Exerciſe, he fell into publick Diſgrace, which was often attended with Baniſhment.

Q. *What was the next Exerciſe encouraged by their Laws?*

A. Certain publick Dancing, in which both young Men and Maidens aſſiſted, as the latter did in all the Manly Exerciſes.

Q. *What Reaſon did* Lycurgus *give for inuring Women to throw the Quoit, pitch the Bar, and ſuch like violent Exerciſes?*

A. That they might thereby become ſtrong and vigorous, and fit for bearing luſty Children.

Q. *How did the* Lacedemonians *exerciſe their Youth in the Temple of* Diana?

A. They whip'd them round her Altar for certain times, and often ſo ſeverely that they died under the Laſhes. They who bore theſe Laſhing-bouts with the leaſt Concern, were moſt eſteemed.

Q. *What was the End of this barbarous Inſtitution?*

A. To inſpire the *Spartan* Youth with a Contempt of Pain.

Q. *What was the Uſe of Gold and Silver in* Sparta?

A. It was ſo far from being uſeful, that the poſſeſſing of it was penal by the Laws of *Lycurgus.*

Q. *What Money then did they make uſe of?*

A. Iron,

A. Iron, which was ſo very bulky, that it afforded them no Temptation to Covetouſneſs; for a very ſmall Sum was ſufficient to load a Horſe, and a greater muſt have been kept in a Warehouſe or Barn.

Q. *How long did they keep the antient way of trading by Barter?*

A. Long after it became in Diſuſe in all other Countries.

Q. *Was Intereſt allow'd of among the* Spartans?

A. No; nor could they even accept of any Preſent out of their own Country from a Foreigner.

Q. *At what Age was a* Spartan *allow'd to be a Party, or a Member of a Court of Juſtice?*

Q. At thirty Years of Age, it being thought unfit and indecent for young Men to be either fond of Law-Suits, or ſo much as curious or inquiſitive about the Laws of his own Country.

Q. *Why did they deprive Men of ill Character of their publick Vote?*

A. Becauſe they thought that a bad Man in private Life could never have better Intentions to his Neighbour than he had to the Publick.

Q. *At what Age was the time fix'd for the* Spartans *being capable of ſerving in the publick Armies?*

A. Thirty, as the beſt Writers agree, tho' Antiquity is not very clear in that Point.

Q. *What particular Law had they as to the March of their Armies?*

A. They were never allow'd to march at any time before the full Moon: Perhaps this might have proceeded from Superſtition, as it ſeems impoſſible to give any other Reaſon for it.

Q. *What Maxims did* Lycurgus *obſerve with regard to the Military Syſtem of* Sparta?

A. Not

A. Not to fight often againſt the ſame Enemy, and not to meddle with Maritime Affairs: But *Ageſilaus*, by diſregarding the former Maxim, ruin'd the Power of the *Lacedemonians*; and publick Utility, in proceſs of time, oblig'd them to tranſgreſs the latter.

Q. *What did they obſerve as to Encampments?*

A. Never to remain long encamp'd in the ſame Place, that they might neither be ſurpriz'd, or give their Enemies any Breathing-time when in Camp. They were oblig'd to ſleep all Night in their Armour, but the Out-guards were allow'd no Armour, to ſhew that they ought never to be unprovided of Defence, and therefore never to be in a Condition of being ſurpriz'd.

Q. *What Regard did they pay to Religion in their Armies?*

A. A great one; for even in their Marches and Expeditions, they were careful of all religious Duties; and the Soldiers, after their Meals, alway ſung religious Hymns. When they were upon the point of engaging, their King ſacrificed to the Muſes, that he and his People might perform Actions worthy of being recorded by them. While they were advancing againſt the Enemy, they ſung the Hymn of *Caſtor*, and the King ſung the *Pæan*, as a Signal to engage.

Q. *What Merit had the Women in the Bravery of the Men?*

A. As they were equally brave with the Men themſelves, they had an equal, and perhaps a more exquiſite Senſe both of Glory and Diſgrace; therefore the great Care of Mothers was, that their Sons might acquit themſelves well in Battle. They embraced them when departing, with a Caution, that they ſhould either return or be *carried back* arm'd; meaning, that they ſhould either conquer or die. Therefore if a *Spartan* fled from

from Battle, he was in danger of being kill'd, even by the Hands of his Female Relations.

Q. *What Conduct did they obſerve when a Battle was over?*

A. They never purſued the Slaughter, as thinking that *Glory* ought to be the chief End of *Conqueſt*. The Laws of *Lycurgus* forbade them to ſtrip the Bodies of the Dead. He who overcame by Cunning offer'd an Ox, he who overcame by Courage offer'd a Cock to *Mars*.

Q. *What was the Time of their being diſcharged from Military Service?*

A. After they had been forty Years in the Army. So that if thirty Years was the time for entering, the *Spartans* were obliged to ſerve in the Army till they were ſeventy Years of Age.

Q. *Have you mentioned all the Laws of* Lycurgus?

A. I have the moſt conſiderable; thoſe which were common with the other *Greeks* I ſhall mention under a different Head.

Q. *Were the Laws of* Lycurgus *written?*

A. No; becauſe he would have them written only on the Hearts of his Countrymen.

Q. *What Method did he take to recommend his Laws?*

A. He pretended that he had them immediately from *Apollo*; and therefore he ſtiled them *Divine Sanctions*.

Q. *Did* Lycurgus *meet with no Oppoſition in this vaſt Alteration which he introduced in the Property of the* Spartans?

A. Yes; with ſo great, that he had one of his Eyes beat out in a Tumult: But he treated the Perſon who did it with ſo much Humanity, that he reconciled the *Spartans* to him ever after.

SECT.

SECT. II.

Of the Laws of DRACO.

Q. *WHO was* Draco, *and at what time did he live?*

A. He was *Archon* of *Athens*, about 561 Years before Chriſt; and as the *Athenians* had at that time no written Laws, and their Country was grown populous, by the Reſort of Strangers, the Nobility pitched upon *Draco* to compile a Body of Laws for their Government.

Q. *What was the diſtinguiſhing Character of* Draco's *Laws?*

A. *Severity*, or rather *Cruelty*; for every little Offence, and even Indolence itſelf, was by him puniſhed with Death, for which he aſſign'd this Reaſon; *Small Faults ſeem to me worthy of Death, and for the moſt flagrant Offences I can find no higher Puniſhment.*

Q. *How far did he carry this Rigour?*

A. He ordered Proſecutions to be carried on even againſt inanimate things which had been the Inſtruments of Death; therefore a Statue which had fallen and cruſh'd a Man to death was tried and baniſh'd.

Q. *What general Maxims did* Draco *obſerve of the former Laws that had been inſtituted by* Triptolemus?

A. The three following, *Honour your Parents, Worſhip the Gods, Hurt not Animals.*

Q. *What Additions did* Draco *add to theſe Maxims?*

A. He made it an everlaſting Law in *Attica*, that the Gods are to be worſhip'd, and the Heroes alſo, according to the Cuſtom of their Anceſtors; and in private only, with good Works, Firſt-fruits and Libations.

Q. *What*

Q. *What other particular Laws are there mentioned of* Draco's?

A. That any Man who eaſed himſelf in the Temple of *Apollo* ſhould be puniſhed with Death.

Q. *What Court did* Draco *inſtitute for deciding criminal and civil Matters in* Athens?

A. The Court of the *Ephetæ*, which he render'd ſuperior to that of the *Areopagus*.

Q. *Of how many Members did this Court conſiſt?*

A. Draco (who was not thought to be the *Inſtituter*, but the *Reformer* of it) reduced them to the Number of 51.

Q. *How long did* Draco's *Laws continue?*

A. They fell under the Diſlike of the *Athenians* even in his own Life-time, and they were aboliſh'd, or rather purg'd of all their Cruelty by *Solon*.

Q. *What were the Laws of* Draco *called?*

A. Theſmoi, or *Sanctions*, as if they had been the Dictates of more than human Wiſdom.

Q. *What Character had the Laws of* Draco *among the Antients?*

A. They ſaid, that *his Inſtitutions ſeem'd rather to have come from a Dragon than a Man*, alluding to his Name; and one *Demades* became famous for ſaying, that *the Laws of* Draco *were wrote not with Ink, but with Blood.*

Q. *What became of* Draco *himſelf?*

A. He was obliged to retire to the Iſle of *Ægina*, where, as he enter'd the Theatre, the Inhabitants, to ſhow their Regard for him, threw upon him their Bonnets and their Cloaks, which ſtifled the old Man to death.

SECT.

SECT. III.
Of the Laws of SOLON.

Q. *WHAT Rank did* Solon *hold among the* Athenians?

A. He was a Nobleman by Birth, and deſcended Royally on both Sides, but was left in ſuch Circumſtances, through the Liberality of his Father, that he was obliged to follow Merchandize: He afterwards ſignaliz'd himſelf in the Recovery of *Salamis* to the *Athenians*, and was choſen *Archon.*

Q. *What Alterations did he make when he came to that Poſt?*

A. Where he found the old Conſtitution right, he did not meddle with it; but wherever he found it defective he introduced an Alteration, which he was always at great pains to explain and account for, proceeding ſtill upon this general Maxim, *that thoſe Laws will be beſt obſerved which Power and Juſtice contribute equally to ſupport.*

Q. *What general Maxim did he obſerve in forming his Laws?*

A. As he was a perfect Judge of human Nature, he recommended his Laws to his Countrymen, by making it their *Intereſt* to obey them. Upon the ſame Principle he never ſtretch'd the Obſervance of any Duty beyond the Bounds which he knew human Nature would bear, or the Circumſtances of the things could admit of. And therefore when a Perſon ask'd him, whether he had given the *Athenians* the beſt Laws in his Power, he anſwer'd, *he had given them the beſt which they could receive?*

Q. *What*

Q. *What was the Occaſion of the great Diſcontent among the* Athenians *when* Solon *undertook to reform their Laws?*

A. The Debts of the meaner Sort, and the Hardſhips and Labours they were obliged to on account of theſe Debts.

Q. *In what Manner did he remedy this Evil?*

A. He releaſed all Debtors by an expreſs Law, call'd *Seiſacthia*, or *the taking off a Burden:* And to do it with the leaſt Injury to their rich Creditors, he raiſed the Value of Money in ſome moderate proportion, and prohibited for the future the making any Man's Body liable for a Debt.

Q. *How was this Law reliſh'd by the* Athenians?

A. At firſt very ill, both by Rich and Poor; the former thinking that he had done too much, the latter that he had done too little: But in a ſhort time all Ranks, Degrees, and Parties among them, were ſo well ſatisfied with his Prudence, and the Exerciſe of his Authority, that they inſtituted a Sacrifice to teſtify their Acquieſcence in his Regulations, and unanimouſly choſe him their *Law-giver*, with a Power of modelling or altering their Conſtitution as he thought proper.

Q. *What were the firſt Steps he took after receiving this extraordinary Power?*

A. He ſuperſeded the Laws of *Draco*, except thoſe relating to Murder, and placed the *dernier Reſort*, or *ſupreme Power* in the People, leaving the executive Part to the Nobles.

Q. *How did he divide the People?*

A. Into four Degrees; the firſt were ſuch as poſſeſs'd 500 *Medimni*, or Meaſures of Fruit; theſe he ſtiled *Pentacoſcomedimni*; theſe paid a Talent to the publick Treaſury. The ſecond Claſs conſiſted of ſuch

ſuch as could keep a Horſe, or were worth 300 Meaſures, and were therefore ſtiled, *Hippodatelountes*, that is, *obliged to find a Horſe.* The third Claſs conſiſted of ſuch as were worth 200 Meaſures, and were called *Zeugiti*, as being a kind of middle Rank between the Horſemen and the lower ordinary People, who were called *Thætes*; and theſe, tho' they could carry no Office, yet had a Vote in the General Aſſembly of People, to whom, by the Laws of *Solon*, the laſt Appeal always lay.

Q. *What were the two great Securities for the Duration of this Form of Government?*

A. The firſt was the Court of the *Areopagus*, the Luſtre of which *Solon* reſtored, and ordained, that none but he who had been an *Archon* ſhould have a Seat in it; the ſecond Security or Stay of the Commonwealth was the *Senate*, which conſiſted of 400, 100 being choſen out from each Tribe of the People. Theſe ſomewhat reſembled the Court of Aldermen and Common Council in the City of *London*; for all things were previouſly digeſted there before they could be brought before the collective Body of the People. The *Areopagus*, or Court of Aldermen were a Check upon the Senate or Common Council, and the latter reſtrained the Impetuoſity and Irregularities of the People.

Q. *What did* Solon *next do for the Service of his Country?*

A. He compiled a Body of Laws for the uſe of the *Athenians*, which are ſtill in force in moſt Countries of *Europe*.

Q. *How can that be proved?*

A. Becauſe the *Romans* ſent Embaſſadors to *Athens* to tranſcribe the Laws of *Solon*. Upon theſe they formed their twelve Tables, or the Civil Law, which

which is ſtill the Law that prevails in moſt Countries of *Europe*, and regulates all Proceedings among Sovereigns.

Q. *Are the direct Words of any of* Solon's *Laws ſtill in Being?*

A. Yes; we have one, which is of a remarkable Nature, and which is ſufficient to prove what true Notions that great Man had formed of publick Government; the Words are theſe, *If any Sedition or Inſurrection ſhould divide the People into two Parties, through Diſcord and Diſſenſion, and they ſhould be ſo far exaſperated as to take Arms and fight againſt each other, the Man who at ſuch an Emergency ſhall continue* neutral *on both Sides, and endeavour to retire and ſeparate himſelf from the Calamities of his Country, let him loſe his Houſes, Country and Eſtate, and be ſent into Baniſhment.*

Q. *What did* Solon *enact as to Heireſſes?*

A. The next of Kin to an Heireſs might demand her, and as ſhe might the next Male of her Kin, in Marriage; and upon his Refuſal he was to pay 500 Drachms for her Dowry. If the Husband of ſuch an Heireſs proved *impotent*, then ſhe might take the next neareſt of her Husband's Kindred to her Bed; and every ſuch Husband muſt viſit his Wife three times a Month at leaſt.

Q. *What was the Intention of this Law?*

A. That no rich Heireſs ſhould carry her Eſtate out of the Family, and no poor one be obliged to marry below her Rank, and that the Propagation of the Species might be preſerved.

Q. *What did* Solon *enact as to Brides?*

A. That a Bride ſhould bring no more with her than three Gowns, and ſome ſlight Houſhold Goods; and

and that the new-married Couple ſhould be ſhut into a Room, and there eat a Quince. The Bride likewiſe brought to the Houſe of her Husband an earthen Pan wherein Barley was parched.

Q. *What was the Meaning of this?*

A. To make Marriage an Union of the Hearts; to put the Husband and Wife in mind to live ſweetly together, and to admoniſh the Wife that ſhe is to do her part for conducting the Family-Affairs.

Q. *What Laws did* Solon *enact againſt Slander?*

A. He enacted a Penalty on thoſe who ſhould revile the Dead, even tho' provoked by the Relations of the deceas'd. He directed that no Perſon ſhould be reviled, if aſſiſting at ſacred Ceremonies in the publick Courts of Juſtice, under the Penalty of three *Drachmæ* to the Party injured, and two to the publick Treaſury. And, in general, he enacted, that no Perſon ſhould be ſlander'd.

Q. *What did* Solon *enact as to Laſt Wills?*

A. Before his time all Inheritances went of courſe to the next Heir: But he enacted, that ſuch as had no Children might leave their Eſtates to whom they pleaſed; provided that the Teſtator was in full Poſſeſſion of his Senſes, and under the Influence of no Blandiſhments from his Wife. He likewiſe ordain'd, that adopted Perſons ſhould make no Will; but as ſoon as they had Children lawfully begotten, then they might return into the Family from whence they were adopted; or if they continued in it to their Death, then they were to return back their Eſtates to the Relations of thoſe who adopted them.

Q. *What Law did he enact as to Women and their Expences?*

A. When a Woman travell'd, he would not ſuffer her to carry above three Gowns along with her, and

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Proviſions only to the Value of an *Obolus*. Her Baſket was not to be above a Cubit in Bigneſs, and in the Night-time ſhe was only allowed to travel in a Chariot, and by Torch-light. They were not to ſhow exceſſive Marks of Grief at the Death of thoſe to whom they were no Relation; and *Solon* forbade them to approach the Monuments of ſuch Perſons, excepting at the time of the Interment.

Q. *What Methods did he take to prevent Idleneſs?*

A. He freed the Son from all Obligations to maintain his aged Father, if it could be proved that the latter brought him up to no Employment: He likewiſe inveſted the Court of the *Areopagus* with a Right of examining into and puniſhing Idleneſs. Every Perſon might impeach his Neighbour, if guilty of that Crime, and the Puniſhment was being branded with Infamy.

Q. *What did* Solon *enact as to Adultery and Rapes, and other amorous Intercourſes?*

A. The Husband who ſurpriz'd his Wife in Adultery was allowed to kill the Adulterer. The Raviſher of a free Woman was fined in 100 *Drachmæ*. A *Pander*, excepting to a common Woman, twenty *Drachmæ*. A Man was forbid to proſtitute either his Daughter or Siſter, unleſs he firſt ſurprized her with a Man. No Adultreſs was permitted to adorn herſelf: If ſhe did, any that thought fit might tear her Cloaths off her Back, and likewiſe beat her, but not ſo as to kill or diſable her.

Q. *In what Manner did* Solon *regulate publick Diverſions?*

A. He adjudged a Reward of 500 *Drachmæ* to thoſe who conquer'd at the *Iſthmian*, and 100 to the Conqueror in the *Olympic* Games; but reſtrain'd the Rewards beſtow'd upon Wreſtlers, as being an Exer-

ciſe

ciſe unprofitable either to the State or private Perſons.

Q. *What Method did* Solon *take to free the Country of* Attica *from Wolves?*

A. He order'd five *Drachmæ* (the Price of an Ox) to be paid as a Reward to every Man who ſhould catch a He-Wolf, and one (the Price of a Sheep) to him who ſhould take a She-one.

Q. *How did he remedy the Scarcity of Water in* Athens?

A. He ordain'd that all thoſe who lived within four Furlongs of a publick Well might uſe it; but they who were farther off, were obliged to dig Wells for themſelves: But if a Man could find no Water after digging ten Fathom deep, he might fill a Veſſel of ſix Gallons twice a-Day at his Neighbour's Well. Every Well was to be the Diſtance of its own Depth at leaſt from the next Well.

Q. *What did* Solon *enact as to Planting and Bee-Hives?*

A. Every Proprietor of a Tree was to plant at five Foot diſtant from his Neighbour's; if a Fig or an Olive-Tree, nine. Every Hive of Bees was to be 30 Foot diſtant from that of another Proprietor. All which Regulations tended to the eſtabliſhing the due Bounds of private Property.

Q. *What Perſons did he enact to be infamous?*

A. Such who refuſed to maintain their Parents who had brought them up to a Way of living, and thoſe who had waſted their Patrimony: A Man who having ſurpriz'd his Wife in Adultery and lived with her afterwards, was deem'd infamous likewiſe; as thinking, that a bad Man in private Life muſt be a Diſgrace to the publick Community.

Q. *What did he enact as to Orators?*

A. That no Man could be an Orator who frequented the Company of lewd Women.

Q. *How did he ſecure the Property of Minors?*

A. By forbidding the Guardian to marry the Mother of his Ward, or the next Heir to be admitted as Guardian to an Infant. Some ſay, that he likewiſe forbade a Guardian to marry his Son to the Mother of the Ward.

Q. *What did he enact to prevent Forgery?*

A. That no Ring engraven ſhould keep any Impreſſions of the Seal Rings they ſold.

Q. *How did he prevent the malicious putting out of a Man's Eye?*

A. By enacting, that the Perſon who put out the Eye of another who had but one Eye, ſhould loſe both his.

Q. *What are the Words of* Solon's *Law againſt Theft?*

A. "If a Man has filched ought in the Day-time, "he may be carried to the Eleven Officers: If by "Night, it ſhall be lawful for any one to kill him, "or to wound him in the Purſuit, and then to carry "him to the Eleven Officers. Whoſoever is con-"victed of thoſe Offences which deſerve Chains, "ſhall not be capable of being bail'd out for his "Theft, but be puniſh'd with Death. And who-"ſoever ſhall ſteal out of the *Lyceum*, or the *Aca-"demy*, or *Cynoſarges*, a Veſt, or a ſmall Veſſel of "Wine, or any other thing of little Value, or ſome "Veſſel of the *Gymnaſia*, or Havens, ſhall be pu-"niſh'd capitally: But if any Man ſhall be convict-"ed privately of Theft, he may pay a double Value, "and the Convictor may, beſides Payment of the "Money,

" Money, put him in Chains five Days and as many " Nights, ſo as all Men may ſee him fetter'd."

Q. *How did he puniſh* Archons *who were taken in Drink?*

A. With Death, becauſe ſuch a Misbehaviour might render the Office contemptible in the Eyes of the People.

Q. *How did he puniſh Diſobedience to Parents?*

A. By putting it in the Power of Parents to turn out of Doors, and diſinherit their diſobedient Children.

Q. *How did he puniſh Cowardice?*

A. By condemning ſuch as avoided going to War, fled from the Army, or diſcovered any flagrant Sign of Cowardice, to be baniſh'd the ſacred Precincts of the *Forum*, and to be debarred for ever from wearing a Crown or a Garland, or from entering Places of publick Worſhip.

Q. *What did he enact as to publick Trials and Proceedings?*

A. That the Citizens of *Athens* ſhould be tried only in *Athens*, and that the eldeſt of the Citizens ſhould ſpeak firſt, but their Orations to be without Heat, or any Application to the Paſſions. The reſt were to ſpeak in their Seniority, and to deliver their Opinions freely upon any Matter under their Conſideration: But young Men, however great their Character might be for Wiſdom, were debarr'd from making Speeches to the People, or becoming Magiſtrates.

Q. *What general Law did* Solon *enact as to Puniſhments?*

A. That the common People ſhould be puniſhed *ſlowly*, but Magiſtrates *quickly*.

Q. *What was the Reaſon of this?*

 A. Becauſe

A. Becauſe the Puniſhment of thoſe of the lower Rank might be inflicted at any time, but the Puniſhment of thoſe in Authority ought to be ſwift and immediate, becauſe of the Cabals which they might form, by means of their Power and Influence to ſcreen themſelves from publick Juſtice.

Q. *What Directions did* Solon *give to reſtrain the exceſſive Charges in Funerals?*

A. "Let the Corps be laid within the Houſe, as "order'd by the Deceas'd, and carried out before "Sun-ſet next Day. In carrying the Body to the "Grave, the Men are to go firſt, and the Women "to follow. No Woman is to enter upon the Goods "of the deceas'd, or to follow the Body to the "Grave, without being eighty Years old, except "thoſe within the Degree of Couſins."

Q. *What did he enact as to the Sepulchres of the Dead?*

A. That no Man ſhould demoliſh them, or bring any thing new into them. He enacted the ſame thing as to honorary Monuments of the Dead.

Q. *How did he provide againſt the Encroachments of the Great?*

A. By enacting, that if one Citizen injured another, any *Athenian* might have his Action againſt the injuring Party; thereby giving his Countrymen to underſtand, that every Individual being a Member of the State, no Injuſtice could be done to any one which the Whole was not concern'd in reſenting.

Q. *What did* Solon *enact as to Feaſts?*

A. He inſtituted certain Feaſts in their common Hall, and call'd them *Publick Meals*: But he ordain'd, that one Perſon ſhould not be too frequently entertain'd, nor any one abſent from them in his Turn, under the Penalty of being fined.

Q. *What*

Q. *What Laws did he enact as to Naturalization?*

A. By his Laws no Perſon could be naturaliz'd in *Athens* unleſs he was a perpetual Exile in his own Country, or lov'd *Athens* ſo well that he had carried his Family and his Eſtate along with him to ſettle there, ſo that they could have no Intereſt in any other Country.

Q. *What Proviſion did he make for the Children of thoſe who died in the Service of their Country?*

A. They had their Maintenance and Education at the publick Expence, till they were twenty Years of Age.

Q. *What Law did he make againſt Paricides?*

A. None, giving it for a Reaſon, that as the *Athenians* were ignorant of the Crime of Paricide, to make a Law againſt it would look more like ſuggeſting than puniſhing it.

Q. *What Regulations did* Solon *introduce into the Kalendar?*

A. He conſider'd, that the Courſe of the Moon did not agree with the Regularity of the Sun, becauſe ſhe ſometimes overtook and paſs'd him in the ſame Day, which Day he order'd to be call'd the *firſt and laſt*, attributing the Part of the Day before the Conjunction to the old, and the Part ſucceeding it to the new Moon, and thereby regulated the Kalendar.

Q. *In what Manner did* Solon *provide for the Duration of his Laws?*

A. He got them to be ratify'd for an hundred Years, and engrav'd upon different Tables. Laws relating to private Actions were called *Axones*, becauſe they were turn'd round upon the *Axis* of Wooden Parallelograms, upon which they were inſcribed. They were firſt lodged in the Citadel, and then in the *Prytanæum*, that every body might have Recourſe

to them upon any Occaſion. The Laws concerning publick Regulations and Sacrifices were engraved upon triangular Tables of Stone, and all them were ſworn to by the *Athenian* Magiſtrates.

Q. *How did* Solon *contrive to prevent any Alteration of his Laws in his own Life-time?*

A. Being daily teaz'd with People who wanted him either to explain or alter his Laws, he pretended an Inclination to travel abroad and to follow Merchandize, accordingly buying a Ship, he prevail'd with the *Athenians* to ſuffer him to be abſent for ten Years, which time he thought was ſufficient to reconcile his Countrymen, and render them familiar to his Laws.

SECT. IV.

Of the AREOPAGUS.

Q. *FROM whence had the* Areopagus *its Name?*

A. From *Mars* probably, it ſignifying no other in *Greek* than *the Street*, or Ward of *Mars*, becauſe it was here that *Mars* was tried for Murder.

Q. *By whom was this Court inſtituted?*

A. Some ſay, by *Cecrops*; others, by *Cranaus*; and a great many, among whom are *Plutarch* and *Cicero*, by *Solon*. But that ſeems to be a Miſtake. And upon the whole, it is hard to aſcertain its firſt Original; only it is certain, that the Luſtre and Power of it was reſtored by *Solon*, after having been much reduced by *Draco*, who ſet over it the Court of the *Epheta*.

Q. *Who were the Members that compoſed this Court?*

A. They who had born the Office of *Archon*, and whoſe

whoſe Conduct had been approved of by the publick Cenſors or Examiners. For which Reaſon the Number of its Members were very uncertain, but they conſiſted always of Men diſtinguiſhed by the Dignity of their Perſons and the Purity of their Manners.

Q. *How long did a Member of this Court hold his Office?*

A. During Life, or until he had committed ſome immoral or indecent Action, in which Caſe he was immediately expell'd.

Q. *What were the Moral Qualifications required to be a Member of that Body?*

A. Sobriety and *Gravity* in Manners; ſo that a Member of this Court was, by Law, forbidden to write a Play, or be ſeen ſitting in a Tavern or publick Houſe. To laugh during the ſitting of the Aſſembly was unpardonable; and the ſlighteſt Words, Actions, Deportment, nay, the very Countenances of the *Areopagites* were ſtrictly obſerved.

Q. *What Character did this Court bear in* Greece?

A. So great, that we are told by *Demoſthenes*, that in his Time they had never paſt a Sentence that had been found fault with either by the Plaintiff or Defendant. And their Authority was ſo univerſal, that even foreign States often referr'd their Differences to them, and were determined by their Deciſions.

Q. *What were the chief Branches of their Power?*

A. They ſat upon all Cauſes which implied a capital Puniſhment; Incendiaries, Blaſphemers, Contemners of holy Myſteries, Innovators in Religion, were judged by this Court. The Intention of Murder was as ſeverely puniſh'd by them as the actual Perpetration of it. They had the Cuſtody of the Laws, the Direction of the publick Revenues, and

the Inſpection of the Morals of Youth. For which Reaſon ſome of their Body were preſent at all publick Occaſions, whether ſacred or profane, to take care that every thing ſhould be decent and ſober. But above all things, they check'd Idleneſs, and were impowered to ſend for any Perſon, and oblige him to give an Account of his Manner of Life, and how he came by the Means of his Subſtance.

Q. *Had they any ſhare in the Government or Legiſlature?*

A. None: But in times of publick Calamity, the People fled to them as their laſt Refuge, but at the ſame time, they were a Check upon the People themſelves, ſince they could cancel the Sentence of an Aſſembly, where a Criminal tho' convicted upon Evidence, had been acquitted, or where an innocent Perſon was likely to ſuffer from a raſh Deciſion.

Q. *How often did they meet?*

A. Three times every Month, *viz.* on the 27, 28, and 29th Days thereof, but if any ſudden Emergency required it they could meet oftner; upon ſuch Occaſions they ſat in the Royal Portico, which was roped in to prevent the People's Crowding upon them.

Q. *Was there nothing peculiar to this Court when it ſat?*

A. Yes: It always ſat in the open Air, and always gave their Deciſions in the Dark, that ſo their Paſſions might be uninfluenced from any Favour for either the Plaintiff or the Defendant.

Q. *By whom were Cauſes relating to Murder introduced into this Court?*

A. By the ſecond Archon, who was a Member of it in virtue of his Office; but before he took his Seat in it, he was always obliged to lay aſide his Crown, which he wore at other times.

Q. *What*

Q. *What was the Form of proceeding in the Court of the* Areopagus ?

A. After the Judges were met and the People excluded, the Court divided into ſeveral Committees, according to the Buſineſs before them ; if the Multiplicity of Buſineſs was ſuch, that the whole Senate could not take Cognizance of it all at once. But the Appointments of Perſons to theſe ſeveral Committees was always determin'd by Lots, that no Man might be prejudiced either by Bribes, or Inclination.

Q. *How did the Plaintiff and Defendant proceed immediately before the Trial began?*

A. They were both obliged to take a ſolemn Oath *by the Furies:* In Caſe of Murder, the Plaintiff ſwore that he was related to the Deceas'd, (for otherwiſe he could not have proſecuted him) and that the Priſoner was the Cauſe of his Death. The Priſoner on the other hand ſwore, that he was innocent of the Crime, and both of them confirmed their Oath with dreadful Imprecations.

Q. *Was any Puniſhment allotted for Perjury?*

A. No: Becauſe they thought it was ſo heinous a Crime, that no Puniſhment *here* was ſufficient for it, and therefore referred it to the Chaſtiſement of the Gods.

Q. *How did the Court proceed when theſe Ceremonies were over ?*

A. The Proſecutor and the Priſoner were placed upon two Silver Foot-ſtools ; that upon which the Proſecutor ſat, was termed the *Stool of Injury*, that on which the Priſoner ſat *the Stool of Innocence.* Then the Accuſer propoſed three Queſtions to the Priſoner, who was to anſwer them diſtinctly. The firſt Queſtion was, *Are you guilty of this Murder?* To which the

Anſwer was either in the Affirmative or the Negative. The ſecond, *Why did you commit this Murder?* The Third, *Who were your Partners or Accomplices in it?* The two Parties then impleaded one another, and the Priſoner might make two Orations in his own Defence; and after the firſt, upon feeling the Pulſe of the Court, he had it in his Power to go into voluntary Baniſhment, in which Caſe his Eſtate was always confiſcated and ſold. Originally, the Parties were to ſpeak for themſelves, but in latter Times they had Counſel allowed them; but in both Caſes they were to ſpeak without any Ornaments, and nothing but the plain Fact.

Q. *How did the Court proceed after the Hearing was over?*

A. If the Priſoner was reſolved to ſtand Trial, the Members of the Court went on to give Sentence, which they did with the greateſt Gravity and Silence imaginable.

Q. *What was the Manner of their giving Sentence?*

A. Two Urns were placed one behind another in the Court, the *foremoſt* was of Braſs, and into it were thrown the Votes which decreed Death to the Priſoners, the *hindermoſt* Urn was of *Wood*, and contained the Suffrages of his Acquittal.

Q. *Was no Alteration made in this Manner of giving Sentence?*

A. Yes: After the *thirty Tyrants* became Maſters of *Athens*, they ordered the Suffrages to be given in a more publick Manner. The Balls of the Judges therefore were thrown upon two open Tables, the one containing thoſe which condemned, the other thoſe who acquitted the Priſoner; the *Tyrants* ordained this, that they might know how every Perſon in the Court was affected to their Intereſt.

Q. *Did*

Q. *Did any Appeal lye from the Sentence of the* Areopagus ?

A. Yes: In Caſes of Crimes brought before them, which fell under the Cognizance of another Court, in which Caſe either Party might appeal from the Sentence of the *Areopagus* to that Court.

Q. *What Rewards were the Senators of the* Areopagus *intitled to?*

A. They had a kind of Maintenance from the Publick, being three *Oboli* for every Cauſe they judged, which was the ſame that other Judges had.

Q. *How long did their Authority continue entire?*

A. Till the Days of *Pericles*, who not being able to get himſelf choſen Archon, and conſequently could not be a Member of the *Areopagus*, embroiled the Court of the *Areopagus* much with the People, over whom he had great Influence, and other Judicatories; and thus by the Help of *Ephialtes* he broke their Credit, and moſt of the Cauſes formerly tried there, were diſcharged from their Cogniſance.

Q. *What was the Effect of this?*

A. A total Degeneracy of the Morals of the *Athenians*, which deſtroyed their Independency; this Diſſolution of Manners at laſt infected the *Areopagites* themſelves, ſo that when they preſumed to cenſure any one for looſe Living, their own Immoralities were immediately retorted on themſelves.

CHAP.

CHAP. III.

Of the CUSTOMS *and* MANNERS *of the* GRECIANS.

SECT. I.

Of MILITARY LAWS *and* CUSTOMS.

Q. *TO what was the military Genius of* Greece *chiefly owing?*

A. To its being cantoned out into a great many little States, each of which bordering upon one another, and being under a Neceſſity of maintaining their own Independence by force of Arms, they lived in a continual State of War with each other.

Q. *What was the ſtated Time for military Service?*

A. In *Athens*, and in all *Greece*, except *Lacedemon*, betwixt the Years of 18 and 40.

Q. *Did they go into Service immediately after they were enliſted?*

A. The young Men being liſted at the Age of 18, ſtood as Centinels, and kept Guard in the Forts, and were imployed in making of Works, and the like. The firſt of the two Years they kept within the City, but the ſecond they proceeded to the Suburbs; and in Token of the Degree they had taken, they received of the People a Shield and a Spear, and a Coat for a Livery. During theſe two Years, they could not be compelled to fight without the Liberties, but ever after till 40 they might.

Q. *What*

Q. *What Puniſhment was allotted to a Perſon who had offered to ſerve in the Houſe, before he had undergone this Probation or Apprenticeſhip?*

A. He was adjudged to have incurred *Infamy.*

Q. *What Rule did the* Greeks *obſerve in raiſing their Cavalry?*

A. They levy'd them out of the moſt wealthy and ſubſtantial Part of the Inhabitants.

Q. *What Regulation did they appoint as to the Appearance of their Soldiers?*

A. That they ſhould be very plain in their Dreſs, avoiding all foppiſh Ornaments and ſpruce Appearance.

Q. *What military Offences were puniſhable with Death?*

A. He who betrayed a Garriſon, a Ship, or an Army, and he who revolted to the Enemy, was puniſhed with Death. They likewiſe ſeverely puniſhed thoſe who pawned their Arms.

Q. *Were any Set of People among the* Grecians *exempted from ſerving in the Army?*

A. Yes: all the Collectors of their publick Revenue, and all thoſe who danced at the Feaſts of *Bacchus.*

Q. *What was the time appointed for their Marching?*

A. There could be no Marching before the 7th Day of each Month.

Q. *In what manner did they proclaim War?*

A. They ſent a Fellow on purpoſe, either to caſt a Spear, or let looſe a Lamb into the Borders of the Country, or into the City itſelf, whither they were Marching, thereby ſhewing them that what was then a Habitation for Men, ſhould be ſhortly a Paſture for Sheep; and what was then Paſture for their own Sheep, ſhould be ſhortly turn'd to the uſe of their Enemies.

Q. *Had*

Q. *Had the* Greeks *any other Puniſhments or Rewards in their Service?*

A. The other Puniſhments were generally diſcretionally to the Commanders; but their Laws provided, that they who had maintained their Poſt with Courage, ſhould be advanced, and others degraded. They likewiſe provided that all Flinchers from the Army, Cowards, and Runaways, ſhould be expell'd the Forum, and not ſuffer'd to come into any of the Temples, or to wear a Crown. The Offenders in thoſe Reſpects likewiſe, or they who had loſt their Bucklers, were carried bound before the *Heliſte*, a ſort of Magiſtrates who puniſhed them diſcretionally.

Q. *What Offences were branded with Infamy?*

A. A Soldier's caſting away his Arms, and a Sailor's leaving his Ship in time of War, or not going on board when preſt.

Q. *What Proviſion was made for thoſe who were diſabled in War for their Families?*

A. All wounded and diſabled Soldiers were maintained at the publick Charge; and the Families of thoſe who died in the Service of their Country were taken Care of; their Children being put to School, and when grown up, preſented with a compleat Suit of Armour, ſettled in their reſpective Callings, and honour'd with the firſt Seats in all publick Places.

Q. *Of whom were the* Grecian *Armies compoſed?*

A. For the moſt part of freed *Denizons*, who were obliged to appear in Arms upon the Summons of their Magiſtrates, or properly commiſſioned Officers.

Q. *Were Slaves never admitted into their Armies?*

A. Never, but in Caſes of extreme Danger, when there was no other Method of preſerving the State.

Q. *What*

Q. *What was the Method of raiſing an Army among the antient* Greeks?

A. By Lots, every Tribe being obliged to furniſh out a certain Number; they compleated their Proportions by the Chance of Lots.

Q. *How were the* Grecian *Soldiers maintained?*

A. At their own Expence, there being nothing more deſpiſed among them, than a Mercenary, or a Soldier who ſerved for Hire.

Q. *Did they always continue in this Mind?*

A. No: Several States of *Greece*, afterwards, hired out their Soldiers, and even their Kings, to foreign States; and at *Athens*, *Pericles* to ingratiate himſelf with the Commonalty, repreſented how unreaſonable it was, that Men of ſmall Eſtates, and ſcarce able to provide for their Families, ſhould be obliged to neglect their Buſineſs, and ſpend what their Induſtry had laid up in the publick Service, and thereupon prefer'd a Decree, that all of them ſhould have Subſiſtance-Money out of the Exchequer, which ſeems to have been received with general Applauſe.

Q. *What was the ordinary Method of raiſing this Money, when the publick Treaſury was exhauſted?*

A. By impoſing a Tax upon the whole State, and proportioning the ſeveral Moieties according to the ſeveral Abilities of the People, upon whom it was levied. And ſometimes Contributions were raiſed on very rich Citizens, in Proportion as their Eſtates were valued.

Q. *Of how many kinds of Soldiers did the* Greek *Armies conſiſt?*

A. Their main Body was compoſed of Footmen, the reſt rode in Chariots, ſome on Horſes, ſome on Elephants.

Q. *How many ſorts of Foot Soldiers had they?*

A. Three; the firſt wore heavy Armour, broad Shields, and long Spears; the ſecond wore light Armour, and fought with Arrows, and other miſſive Weapons; and the laſt wore a middle Sort betwixt both.

Q. *What kind of Armour did the* Greeks *wear for defending their Bodies?*

A. The Helmet, the Shield, and the Coat of Mail. The moſt noted Thing in the Helmet was the Creſt, which was double or treble, according to the Quality of the Perſon: The Stuff whereof it was made was uſually Feathers, and the Hairs of a Horſe-Tail. The other Parts of the Helmet bore the Name of that Part of the Head, to which they belong'd, as the Eye-brows; and the reſt of the Shield both in Matter and Form, was of ſeveral Kinds; ſometimes it was made of Oſiers woven together, ſometimes of Wood, but moſt commonly of raw Ox Hides, or of Pieces of Leather doubled, or laid one upon the other. The Coats of Mail were of three Sorts; the firſt reached from the Navel to the Knees; the ſecond cover'd half the Breaſt; the third reach'd from the Shoulders to the Navel.

Q. *Of what Colour did the* Greeks *affect to wear their Arms?*

A. The Colour moſt in uſe upon their Arms, Cloaths, or Creſts, *&c.* was Crimſon Red, either to make themſelves the leſs afraid if they ſaw their Blood, being uſed to the Colour; or elſe, that the Enemy might be the leſs able to perceive it, if they ſhould chance to be wounded.

Q. *What offenſive Weapons did the* Greeks *make uſe of?*

A. Maces,

A. Maces, or Clubs, Swords, Spears, Bows and Arrows, and Slings.

Q. *Who was the chief Commander of the Armies among the* Greeks?

A. In ancient Times their Kings; but when their Government became more *Democratical*, their Generals were appointed by the People, every Tribe having a Voice for one.

Q. *Was there any Oath requir'd of theſe Generals?*

A. Yes: An Oath of Fidelity, and they were obliged to ſwear that they would invade the *Megarians* twice every Year; which Clauſe was preferr'd by a Decree of *Charinus*, on the Account of an *Athenian* Herald, whom the *Megarians* had barbarouſly murder'd about the Beginning of the *Peloponneſian* War.

Q. *Were their Generals inveſted with abſolute Command?*

A. It would appear that they were, while they were in the Field, but upon the Expiration of their Command they might be called to an Account.

Q. *How many of theſe Generals had the* Athenians, *and in what Manner did they Command?*

A. Ten; according to the Number of their Tribes. They were all of them inveſted with equal Power, and upon important Occaſions all of them diſpatched to the Army which they commanded by Days, in their ſeveral Turns.

Q. *What Method did they fall upon to prevent any Diſputes ariſing from an Equality of Voices, amongſt theſe Ten?*

A. An eleventh Perſon was joined with them in Commiſſion, who was call'd a *Polemarch*, and his Vote caſt the Ballance.

Q. *Were*

Q. *Were not their Armies ſometimes entruſted to one General?*

A. Yes frequently; a General with ſupreme uncontroulable Authority was named; and amongſt the *Lacedemonians*, tho' they were very fond of *Democracy*, yet their Armies came at laſt to be commanded only by one General.

Q. *Were all the* Athenian *Generals at all Times obliged to attend the Army?*

A. No; only one, two, or perhaps three of them, as there was Occaſion, upon ordinary Services.

Q. *What became of the Others?*

A. They attended the military Service of their Country in the City; hence theſe Commanders came to be diſtinguiſhed into thoſe who attended the *City*, and thoſe who attended the *Camp*.

Q. *Had the* Polemarch *no particular Province of Buſineſs aſſigned him beſides what you have mentioned?*

A. Yes; he was a Civil Judge betwixt *Denizons* of *Athens* and Foreigners.

Q. *Who were the Officers immediately next in Command to thoſe Generals?*

A. The *Taxiarchoi*, who were likewiſe ten, and choſen in like Manner by the Tribes.

Q. *What was their Duty?*

A. They had the Charge of Marſhalling and Marching the Army; gave Orders about the Proviſions, which were furniſhed to the Soldiers by the publick Cryers. They likewiſe had the Power of Caſhiering any Soldier, but their Juriſdiction extended only over the Foot.

Q. *Who were the Officers who commanded next under the Generals in the Cavalry?*

A. The *Hypparchoi*, who were only two in Number; but had ten Officers nam'd *Phylarchoi*, nominated by the ten Tribes under them. Q. *What*

Q. *What was their Duty?*

A. To diſcharge Horſe-men, and fill up Vacancies as occaſion offer'd.

Q. *How were the other inferior Officers conſtituted?*

A. They had their Titles from the Number of the Men they commanded; and were accordingly ſtil'd *Commanders of a* 100, 1000, 50, *&c.*

Q. *You have already mentioned that the King of* Sparta *had ſupreme Command in Military Affairs; how did the* Spartans *act during a Minority?*

A. They choſe a Regent for the young Prince, and he acted as Guardian of the State, and Subſtitute of the King.

Q. *Had the Kings of* Sparta *no Counſel appointed to aſſiſt them in the Field?*

A. It is probable they had: And it is certain, that when *Agis* their King had imprudently entered into a League with the *Argians*, the *Lacedemonians* reſented his Conduct ſo much, that they decreed that when he commanded in the Army for the future, he ſhould have 10 Counſellors to aſſiſt him.

Q. *How was the General among the* Spartans *guarded?*

A. By 300 Horſe-men, who ſerv'd as his Life-Guard, and always fought about his Perſon.

Q. *How many Subaltern Officers were allowed to every* 100 *Men?*

A. Five: Firſt, the *Crier* or the *Adjutant*, whoſe Office requir'd him to be a Man of very ſtrong Lungs, becauſe he conveyed the Word of Command. *Secondly*, The *Enſign*, who ſignified the Orders of the ſuperiour Officers by Signals, when the Noiſe of the Battle drowned all communication by Voice. *Thirdly*, A Trumpeter, who animated and encouraged the Soldiers during the Time of Battle, and

ſignified

ſignified the Orders of the ſuperior Officers at thoſe Times, when the Noiſe drowned the Voice of the Cryer, or the Duſt took away from their Sight the Signals of the Enſign. *Fourthly*, A *Sutler*, or Servant, who ſupplied the Soldiers with Neceſſaries. *Fifthly*, a Lieutenant who brought up the Rear, and took care that none of the Soldiers were out of their Ranks, or ſtraggling.

Q. *What was the Form of the* Grecian *Camps?*

A. The Form of them is very uncertain, but it appears that the *Lacedemonians* thought a *Spherical* Figure the beſt, and all the *Greeks*, when they were in any Apprehenſion of being attack'd, fortified their Camp with a Ditch.

Q. *What Order did they obſerve in their Encampments?*

A. Their beſt Soldiers were placed at the Extremities, and the reſt in the middle.

Q. *What Guards did they uſe?*

A. They had a Guard by Day, and one by Night, and certain Officers were appointed to walk the Rounds of the Camp at certain Hours of the Night; and they had a little Bell, which when they rung, every Soldier was obliged to anſwer, that the Officers might be aſſured he was not aſleep.

Q. *How did the* Greeks *marſhal their Army for Battle?*

A. In this they were much inferior to the *Romans*, for they drew up all their Army as it were in one Front, ſo that they had no Reſource left in caſe of a Defeat, excepting the Phalanx.

Q. *What was the Phalanx?*

A. It was properly the Method of the *Greeks* drawing up their Armies, but came to be uſed for a wedged Body of Men facing on all Sides; the *Macedonian* Phalanx,

Phalanx, which was moſt famous, is deſcribed by *Polybius* to be a ſquare Battle of Pike-men, conſiſting of 16 in Flank, and 500 in Front; the Soldiers ſtanding ſo cloſe together, as to extend the Pikes of the fifth Rank, three Foot beyond the Front. The reſt whoſe Pikes were not ſerviceable, becauſe too far diſtant from the Front; couch'd them upon the Shoulders of the Rank before them, and ſo locking them together in a File, preſt forward to ſupport and puſh on the foremoſt Ranks, whereby the Aſſault was more irreſiſtible.

Q. *What did the* Greeks *obſerve before they went to Battle?*

A. Immediately after their Army was drawn up, the Commander in chief made a Speech, then Sacrifices were offer'd; and among the antient *Greeks*, inſtead of ſounding a Trumpet, they had Fellows who went before with Torches, and throwing them down in the midſt between the two Armies, gave the Signal, which they might eaſily do, and without any Danger; for the Torch-bearers were peculiarly protected by *Mars*, and accounted Sacred; but afterwards they came to uſe Trumpets.

Q. *In what manner did they convey Intelligence of their Succeſs, or other Accounts either to or from their Army?*

A. If it went well in the Fight, the Meſſenger was adorned with Garlands. The *Lacedemonians* had a peculiar Invention for carrying on a Correſpondence with their Armies: They made them two Staves, or Rods, one to be kept at Home, and the other to be carried by the General along with him; when they meant to ſend him on any private Meſſage, they took a Piece of Parchment and wrote upon it, ſo as it could not be underſtood, unleſs it was roll'd upon

thoſe Staves, and the Parchment and the Staff one applied to the other.

Q. *Had they any Muſick?*

A. Yes, of all Kinds, according to the Humours or Cuſtoms of different Nations; but they always join'd Battle with a great Shout, which drown'd the Muſick.

Q. *What Honours were paid to the Bodies of thoſe who were ſlain in Battle?*

A. In former Ages they barbarouſly ſacrificed to their Memory, ſome of the Priſoners who fell into their Hands; but in latter Ages they were contented with giving them an honourable Burial, at which all the Army aſſiſted, with Marks of Mourning, and inverted Arms. The Arms of Generals who fell in Battle were always fixt upon their Tombs.

Q. *Were ſuch Soldiers who fell in Battle buried one by one, or promiſcuouſly?*

A. For the moſt part they were allowed publick Burial, upon the common Charge at home, in the *Ceramicus* all together: Three Days before the Burial, the Bodies of the Dead were placed in Tents, that their Relations might have an Opportunity of knowing them and paying their laſt Duties to them. On the Burial-Day every Tribe brought a Coffin of Cypreſs Wood, and carrying away each one their Bones, put them in the Ground with ſeveral Pillars and Inſcriptions, and one ſolemn Speech for all.

Q. *What Memorial of their Victory did the old* Greeks *erect?*

A. They erected Trophies, which were uſually Pillars of Braſs, Stone, or Wood; the Wood ſometimes *Olive*, ſometimes the *Trunk of an Oak*, upon which they engraved the Cauſe of the War, and Manner of the Victory.

Q.

Q. *Were the like Inſcriptions wrote upon nothing but the Trophies?*

A. They many times were wrote on other Things; for *Pauſanias* having conquered *Mardonius* at *Platea*, did not only at *Byzantium* make an Inſcription upon the Cup which lies conſecrated to the Gods of the Place, but alſo upon a Tripos, which he cauſed to be made of Gold, and ſent to *Delphos*.

Q. *What did the antient* Greeks *do with the Spoils which they took from their Enemies?*

A. Part of them was either dedicated to the Gods, or ſent to *Delphos*; but the Priſoners were made Slaves to their Conquerors, if they could not ranſom themſelves. Immediately after the Battle the whole Booty was laid before the General in a Heap, and he had the firſt Choice, after allotting part of them to the Gods: and diſtributed the reſt according to the Quality, or Merit of the Soldiers, or in equal Portions.

Q. *What was their Method of conſecrating Spoils?*

A. Sometimes they collected them into a Heap and burnt them; and if they conſiſted of the Enemies Arms, they ſometimes hung them up in the Temple ſome particular God.

Q. *Had the* Greeks *any Triumph after a Victory?*

A. They had a Cuſtom ſomewhat equivalent to a Triumph; for the Conquerors made a ſolemn Proceſſion thro' the City, ſinging, brandiſhing their Weapons, carrying their Priſoners along, and expoſing their Booty.

Q. *How were the Soldiers who diſtinguiſhed themſelves rewarded?*

A. Sometimes by being advanced in their Ranks in the Army, ſometimes by Preſents from their General, ſometimes by having Crowns preſented to them

them with honourable Inſcriptions, ſometimes with leave to raiſe Pillars, or Statues inſcribed with their Actions, ſometimes by having their Arms placed in the Citadel, at which time they had a right to the Appellation of Citizens of *true old Blood*. Sometimes they had a compleat Suit of Armour preſented them, and ſometimes they were honour'd with having Songs of Triumph in their Praiſe.

SECT. II.

Of publick FESTIVALS; viz. *of the* Olympian, Pythian, Nemean, *and* Iſthmian *Games.*

Q. *UPON what, and how many Accounts were Feſtivals inſtituted in* Greece;

A. Upon four Accounts. *Firſt*, In Gratitude to the Gods, for ſome ſignal Benefit or Deliverance, which required a certain Time to be ſet apart for teſtifying their Thanks. *Secondly*, To procure ſome particular Favour from Heaven, or to deprecate its Wrath, as in Times of publick Calamity, *&c. Thirdly*, In memory of deceaſed Friends or Patriots, which was at the ſame time an Encouragement and Incentive to the Living. And *Fourthly*, They were inſtituted as times of Reſt, and Eaſe to the labouring People.

Q. *In what manner were theſe Feſtivals perform'd?*

A. In primitive Times they conſiſted of little, beſides a Sacrifice to the Gods, and then making themſelves merry when that Sacrifice was over. But afterwards, a great many Games, Proceſſions, and other Ceremonies were introduced in imitation of

the fabulous Actions of the Gods; till the whole became an immenſe Charge to the Publick. During the Celebration of the Feſtivals, which (at *Athens* eſpecially) became very numerous, there was a Suſpenſion of all *Labour*, *Litigation*, *Mourning*, and *Sorrowing*; not even a *Cry*, or *Groan* was ſuffered to be heard, and all was Mirth and Jollity.

Q. *Were the* Greeks *thought to have no political Reaſon for the Inſtitution of ſo many Feſtivals?*

A. Yes: if a Citizen became formidable by his Wealth, the Celebration of a Feſtival at his Expence, was a plauſible Expedient for draining his Purſe, under the Pretence of doing him Honour.

Q. *What are the Names of the four publick Games that were moſt Famous in* Greece?

A. The *Olympian*, the *Pythian*, the *Nemean*, and the *Iſthmian* Games.

Q. *What were the Exerciſes chiefly uſed in theſe Games?*

A. Running, Leaping, Throwing or Darting, Boxing, and Wreſtling.

Q. *Of what length was the Courſe they were obliged to run, and how was it called?*

A. It was called *Stadium*, and 105 Paces in Length; tho' ſometimes that Space was enlarged, and ſometimes they ran back to the Place from which they ſet out; the Performers generally ran naked, but ſometimes in Armour.

Q. *How was the Exerciſe of Leaping performed?*

A. Sometimes with Weights on their Heads and Shoulders, and ſometimes in their Hands; when they held them in their Hands, they were generally of an oval Form, with Thongs or Holes by which the Performers held them.

Q. *How was Throwing or Darting performed?*

A. Sometimes with a Javelin, or Rod, or other large ſiz'd Inſtrument, which they diſcharged either with their naked Hands, or by a Thong faſtened in the Middle of the Inſtrument; ſometimes by miſſive Weapons, either ſhot out of a Bow, or caſt with a Sling.

Q. *What was the* Diſcus?

A. It was a Quoit of Stone, or Metal, which they threw or hurl'd by the help of a Thong; and it was ſometimes four Square, but generally broad and flat.

Q. *How was the Exerciſe of Boxing performed?*

A. Sometimes by the Combatants holding Balls of Stone, or Metal in their Hands, to make them hit the harder; ſometimes they had Gauntlets on, made of Thongs of Leather and lined with Iron or Lead.

Q. *How was the Exerciſe of Wreſtling performed?*

A. By the Combatants endeavouring to throw each other down, having firſt ſuppled their Bodies with Oil; and the Victory was adjudg'd to him who gave his Antagoniſt three Falls.

Q. *Had they no other Way of Wreſtling?*

A. Yes: they ſometimes voluntarily threw themſelves upon the Ground, where they fought, by biting, ſcratching, punching, and in all other Shapes, till one of the Parties own'd himſelf beat, by holding up his Finger; for which Reaſon, the *Lacedemonians* would not ſuffer either this Exerciſe, or that of Boxing, to be performed in their City; becauſe they thought it diſgraceful for a *Lacedemonian* to own himſelf conquer'd.

Q. *What was the Exerciſe, which they termed* Pancratium?

A. It conſiſted of Boxing and Wreſtling both: when they only box'd, they were not allowed to *throw*;

throw; and when they wreſtled, they were not allowed to *ſtrike*.

Q. *In what manner were their Horſe-Races performed?*

A. Either by ſingle Horſes, or by two Horſes; on one of which they perform'd the Race, or leap'd upon the other at the Goal: Or, by Horſes coupled together in Chariots all on a Breaſt; ſometimes two, three, or more. Mules were ſometimes uſed for Horſes, and the great Art of the Charioteer, conſiſted in avoiding the Goal.

Q. *On what Occaſion were the* Olympian *Games inſtituted?*

A. Their Inſtitution is uncertain: It is moſt probable that they were originally inſtituted by *Hercules*, but afterwards reviv'd and improved by an *Ætolian* Colony, who together with ſome of *Hercules*'s Poſterity among ſeveral other *Piſean* Towns took *Olympia*.

Q. *To whom did the Management of theſe Games belong?*

A. Formerly to the *Piſeans*, but afterwards to the *Ælians*, who ſubdued the *Piſeans*; and if through any Accident the *Ælians* could not manage them, ſuch *Olympiads* were held to be unlawful by them, and left out of their Annals.

Q. *Who ſuperintended at theſe Games?*

A. A ſingle Perſon, till the 50th Olympiad; and then two Superintendants were appointed, which number was afterwards (in the 103d Olympiad) encreaſed to 12, being the Number of the Tribes of *Elis*; each of which choſe a Preſident or Superintendant. This Number was afterwards reduced to 8; in the 105th Olympiad one was added, and in the 106th another; ſo that in the Time of the Emperor *Adrian*, the Number was 10.

Q. *What was the Duty of theſe Superintendants?*

A. They were obliged to aſſemble together in the *Elian* Forum, and to reſide at that City for ten Months before the Games were celebrated, to take care of and inſtruct all Candidates in the Laws of the Games. They were ſworn to be impartial and unbiaſs'd, and they ſat naked with the Victor's Crown before them, which they adjudged as they thought proper.

Q. *Were Women allow'd to be preſent at thoſe Games?*

A. At firſt they were ſo ſtrict in this reſpect, that any Women who croſs'd the River *Alpheus* while theſe Games were celebrating, were condemn'd to be tumbled down a Rock. But afterwards, Women were even ſuffer'd to perform in the *Olympian* Games, and they ſometimes won the Prizes.

Q. *What was requir'd of thoſe who came to perform at the* Olympian *Games?*

A. They were indiſpenſibly obliged to be preſent at the *Gymnaſian* of *Elis* for ten Months before the Games began, that they might be inſtructed and prepared for the Exerciſes. They were likewiſe prohibited under ſevere Penalties from uſing any manner of indirect Practices to obtain the Victory, and their Relations were laid under the ſame Obligation by a ſolemn Oath.

Q. *In what Manner was the Order of the wreſtling appointed?*

A. Little Pellets, about the Bigneſs of a Bean, were placed in a Silver Urn; every Pair of theſe Pellets were marked with a certain Letter; and the two who drew the two Pellets with the ſame Letter, fought with one another. If the Number of Combatants were equal, he who drew the laſt Pellet fought with him who remain'd laſt Victor, which was thought

thought to be a very fortunate Lot, becauſe his Antagoniſt was ſuppoſed to be already ſpent.

Q. *How often were theſe Games celebrated?*

A. Every 5th Year.

Q. *How long did they continue?*

A. Five Days; for they begun upon the 11th, and ended upon the 15th Day of the Lunar Month, when the Moon was full.

Q. *By whom, and upon what Occaſion, were the* Pythian *Games inſtituted?*

A. They are generally thought to have been inſtituted by *Apollo*, on his overcoming the Serpent *Python.*

Q. *How often were they celebrated?*

A. Once in nine Years at firſt, but afterwards every fifth Year.

Q. *What were the Rewards?*

A. A Garland of Laurel, or, according to others, ſome ſacred Apples, while others think both.

Q. *What were the Exerciſes uſed at theſe Games?*

A. Some think the ſame with thoſe at the *Olympic*; but ſome imagine them at firſt only to have conſiſted of a muſical Contention, who ſhould beſt celebrate the Praiſes of *Apollo* for his Victory over the *Python.*

Q. *Of what Nature was the Song?*

A. It ſeems in all Probability to have been both vocal and inſtrumental, and to have conſiſted of five Parts, all of them relating to *Apollo*'s Victory over the *Python.* 1. The Preparation to the Fight. 2. The Eſſay to it. 3. The Action itſelf, and the God's Soliloquy with himſelf to behave valiantly. 4. His Sarcaſms over the vanquiſh'd *Python*, which were in *Iambic* Verſe. And, 5. The Hiſſings of that Serpent when he ended his Life. But others think that it

conſiſted of ſix Parts, as follows. 1. The Preparation to the Fight. 2. *Apollo*'s Reproaches to *Python*, which was in *Iambics*, daring him to the Encounter. 3. The Honour of *Bacchus*, who had a Share in the *Delphian* Oracle before *Apollo* had it. 4. The Honour of *Jupiter*, who was *Apollo*'s Father. 5. The Honour of Mother *Earth*, who was *Apollo*'s Predeceſſor in the *Delphian* Oracle. 6. The Hiſſing of the Serpent.

Q. *Was there no dancing upon this Occaſion?*

A. There was a ſolemn Dance conſiſting of five Parts, as follows. 1. *Apollo*'s prudent and cautious Preparation to encounter the Serpent. 2. His Challenge. 3. The Repreſentation of the Fight, in which was introduced a Point of War in *Iambic* Numbers. 4. The Libation after the Victory. 5. *Apollo*'s dancing upon obtaining it.

Q. *Were Flutes ever introduced into theſe Games?*

A. Yes; they were introduced by the *Amphictyones*, who were Preſidents of theſe Games; but becauſe they were more proper for Funeral Songs and Lamentations than the merry jocund Airs at Feſtivals, they were in a ſhort time laid aſide.

Q. *When were the* Athletic *Exerciſes introduced?*

A. By the ſame Preſidents, but they permitted none to run excepting Boys.

Q. *When was Horſe-Racing introduced into thoſe Games?*

A. About the time of *Cliſthenes*, King of *Argos*, who obtained the firſt Victory in them.

Q. *From whence had the* Nemean *Games their Name?*

A. From *Nemea*, a Village and Grove between the Cities *Cleonæ* and *Philius*.

Q. *How*

Q. *How often were they celebrated?*

A. Every third Year, upon the 12th of the *Corinthian* Month called *Panamas*, anſwering to our *September*.

Q. *What Exerciſes were uſed there?*

A. Chariot Races, and the other Exerciſes uſed in the *Olympian* Games.

Q. *Who were the Preſidents?*

A. They were choſen out of *Argos*, *Corinth*, and *Cleonæ*.

Q. *Upon what Occaſion were the Games inſtituted?*

A. Opinions vary as to that; ſome think on occaſion of the Death of *Pheltes*, Son to a King of *Nemea*, others think they were inſtituted by *Hercules*, after his Victory over the *Nemean* Lion; and others think, that tho' they were inſtituted upon the former Occaſion, yet that they had been intermitted, and were revived by *Hercules*, who conſecrated them to *Jupiter*.

Q. *How were the Preſidents habited at theſe Games?*

A. In Black, becauſe of the mournful Occaſion of their Inſtitution.

Q. *What was the Reward of the Victor?*

A. A Crown of freſh Parſley, which was an Herb uſed at Funerals.

Q. *Where were the* Iſthmian *Games celebrated?*

A. Upon the *Corinthian* Iſthmus, a Neck of Land which joins the *Peloponneſus* to the Continent.

Q. *For whoſe Memory were thoſe Games celebratea?*

A. In Memory of *Palemon*, or *Melicarta*, Son to *Athamas* King of *Thebes*, whoſe Fury obliged the Mother of *Palemon* to throw herſelf into the Sea, with her Son in her Arms. His Body being toſs'd about by the Waves, was taken up by a *Dolphin*, and thrown upon the *Corinthian* Shore, where it was no-

bly inter'd by *Sysiphus* King of *Corinth*, who inſtituted thoſe Games to his Memory. Others ſay, that the Body being thrown upon the Iſthmus, remain'd unbury'd, upon which a Plague breaking out, theſe Games were appointed by the Oracle in order to ſtop the Plague. Others think that they were celebrated in honour of *Neptune*, and that they were quite different from thoſe in honour of *Meli-carta*. *Plutarch* thinks they were reſtor'd by *Theſeus* in honour of *Neptune*.

Q. *Did all the People of* Greece *repair to theſe Games?*

A. The *Ælians* never did, not having been able to obtain Satisfaction for the Murder of ſome of their Citizens ſlain by *Hercules* near *Cleonæ*, as they were coming to aſſiſt in the Celebration of theſe Games.

Q. *How often were the* Iſthmian *Games obſerved?*

A. Every fifth Year, and they were ſo ſacred that no publick Diſaſter was ſufficient to aboliſh them, they being continued even after the *Corinthians* were ſubdued by the *Romans*.

Q. *What was the Reward of the Victors?*

A. At firſt a Garland of Pine Leaves, but afterwards of wither'd Parſley; though Pine Leaves came again in uſe upon that Occaſion.

Q. *In what Eſtimation were the Victors at all thoſe Games held among the antient* Greeks?

A. In the greateſt: The Victors in the *Olympian* Games eſpecially were almoſt adored. Part of the Wall of their own City, when they return'd home, was broken down for their Admiſſion. At *Sparta* their Poſt was near the King's Perſon; in other Places they were rewarded by Preſents from their native Cities; they had the Precedence at all publick Shows

Shows and Games, nay, even communicated Honour and Luſtre to the Cities where they were born.

Q. *How was the Prize adjudged?*

A. By the Judges or Preſidents I have already mentioned, who wore Rods or Sceptres in their Hands during the time of their Office.

Q. *What was the Token of the Victory in moſt Places?*

A. A Palm Branch, which they received beſides their Reward, and carried the ſame in their Hands.

SECT. III.

Of the OSTRACISM.

Q. *WHO introduced the* Oſtraciſm *firſt into* Athens?

A. Cliſthenes; ſoon after the Subverſion of the Regal Power in that City, though ſome carried it as high as *Theſeus*.

Q. *In what Manner was it performed?*

A. Every one taking an *Oſtracon*, or Tile, or Oyſter-ſhell, with the Name of any Citizen they pleaſed to inſcribe upon it, carried it into a Place in the Forum rail'd in for that Purpoſe, where there were ten Gates, one for every Tribe, in which Place they depoſited their Shells. The *Archons* then numb'er'd the Tiles in groſs, and if they did not amount to 6000, the whole Proceeding was void. If they amounted to 6000, or upwards, they ſorted the Tiles, and he whoſe Name was oftneſt on them, was condemned.

Q. *In what Penalty was he condemned?*

A. He was baniſhed for ten Years from the *Athenian* State, but was allowed to poſſeſs his own Fortune.

Q. *Upon what Occaſions were the* Oſtraciſms *held?*

A. They ſeem not to have been intended as a Puniſhment for any direct Malverſation, but as a Precaution againſt the Power of thoſe who were too eminent either for Riches or any other Abilities, and might thereby have endanger'd the Independency of their State.

Q. *Was the* Oſtraciſm *practiſed in any other Place but* Athens?

A. Yes; with ſome inconſiderable Reſtrictions and Variations it was practiſed in *Argos*, *Megara*, *Miletus*, and *Syracuſe*; in which laſt Place it was called a *Petaliſmus*, becauſe the Names were generally inſcribed upon Leaves.

Q. *Who was the firſt that ſuffered by the* Oſtraciſm?

A. The Inventer of it, *Cliſthenes*.

Q. *By what means did it become in Diſuſe?*

A. By its falling upon one *Hyperbolus*, a low, raſcally Fellow, who ſuffer'd it by the Contrivance of *Alcibiades*, who all united their different Factions to make it fall upon this *Hyperbolus*. The People to whom this Fellow was a uſeful Tool, reſented this Proceeding ſo much, that the *Oſtraciſm* was diſuſed ever after.

SECT.

SECT. IV.

Of the Management and Education of the Children amongſt the antient GREEKS.

Q. *WHAT was the firſt Thing the* Greeks *did to a Child, after it was brought into the World?*

A. They waſhed it in Water, but the *Lacedemonians* in Wine, thinking that to be the beſt Trial of a Child's Strength.

Q. *In what other Cuſtoms did the* Lacedemonians *differ from the other Nations in* Greece, *as to their Children?*

A. They never uſed Swadling-Cloaths, their Nurſes being ſo expert, that the Childrens Limbs were all ſtraight without them. *Plutarch* tells us likewiſe, that they uſed them to any ſort of Meat, and ſometimes to bear the Want of it; not to be afraid in the Dark, or to be alone, nor to be froward, peeviſh and crying, as they are generally in other Countries, thro' the impertinent Care and Fondneſs of thoſe who look to them. Upon this Account *Spartan* Nurſes were frequently hired by People of other Countries, and it is reported, that ſhe who ſuckled *Alcibiades* was a *Spartan.*

Q. *What did the* Greeks *obſerve as to their Swadling Cloaths?*

A. At *Athens* they were generally pictured with the Figure of a *Gorgon*'s Head upon *Minerva*'s Shield, as an Omen of their future Valour. The *Spartans* laid their new-born Children upon Shields for the ſame Reaſon. In other Nations of *Greece* they laid them upon the Tools or Inſtruments of that Profeſ-

ſion, in which they deſigned to educate them; at *Athens* People of Quality placed their Children on Dragons of Gold.

Q. *What did they obſerve for the ſucceeding Days?*

A. On the 5th Day after the Birth, the Midwife after waſhing her Hands, took it and carried it, running about the Hearth, to initiate him to the *Lares*, and make him one of the Family. The Parents bedecked their Houſe with Garlands, and the Kindred that intended to be at the Feaſt, ſent their Preſents before them.

Q. *When was the Child named, and what Rule was obſerved in naming it?*

A. Upon the 7th Day after their Birth, a Father might give what Name he pleaſed to any of his Children: But uſually the eldeſt Son was called by the Name of the Grandfather, or the moſt Illuſtrious of his Anceſtors; and many times they changed their Name, as they changed their Condition.

Q. *What were the firſt Things taught to Children, among the* Greeks?

A. They were firſt taught to Swim and Dive, and then to Read.

Q. *What general Rule did they obſerve as to Education?*

A. If the Father was poor, the Child was brought up to a Trade; if rich, to Philoſophy, Muſick, Gymnaſtical Exerciſes, Hunting, and the like.

Q. *How did they correct a Boy when he was refractory or committed a Fault?*

A. The beſt Means the Mother could uſe to perſuade him to leave it, was to ſhew him her Breaſts, as the moſt powerful Motive ſhe had; but the Father and the Maſter, tied him faſt to a Block to make him kiſs the Poſt, and ſo whipt him. They had

had ſeveral other cruel Methods of Whipping them. They ſometimes beat them with Clubs.

Q. *How far did the Power of a Father extend over his Child in* Athens?

A. Before *Solon*'s Days, the Father might have ſold his Son, and afterwards he might have turned him out of Doors; but he muſt firſt have been legally convicted of ſome Malverſation, and then the Cryer proclaimed that ſuch a Perſon denied ſuch a one to be his Son any more; after which the Son was thrown out of the Family. But if re-admitted, he could never be expelled again from the ſame Family.

Q. *At what Time were Sons regiſter'd in their Tribe, and what was requir'd on that Occaſion?*

A. When they came to be three Years old, at the ſooneſt, and ſeven at the lateſt: But before they could be regiſter'd, the Fathers were to take their Oaths that the Children were theirs; and yet the Heads of the Tribe, if they pleas'd, might queſtion the Matter, and put them to a Suit in Law.

Q. *When was this enliſting performed?*

A. On the 3d Day of the Feaſt *Apaturia*, which was ſo called, either becauſe the Sons which before might be thought to have no Father, did now make it appear who their Father was, or becauſe at that Feaſt the Fathers met all together.

Q. *How was the third Day of this Feaſt call'd?*

A. Kureotis, or a *Shearing-Feaſt*, becauſe at that time they uſed to cut their Hair, which was then call'd *Mallon*, in Oppoſition to that which they cut at a Funeral.

Q. *Did they cut all the Hair off of their Head?*

A. No; only a Lock, which they nouriſhed on purpoſe till that time, and conſecrated to the Honour of one of their Gods, as appears by the Practice of

Bacchus

Bacchus himſelf; for when *Pentheus* threatened to cut off his *dainty Lock*, he had nothing elſe to diſſuade him, but to tell him it was ſacred.

Q. *What did the richer People do on this Occaſion?*

A. They went as far as *Delphos* to give their Hair to *Apollo*.

Q. *What was the next publick Initiation for young Gentlemen among the old* Greeks?

A. When they came to be 18 Years old, they were enliſted among the Number of the *Ephæbi*, and to this Purpoſe they had certain Officers appointed to ſearch them, and to prove them whether they were able to keep Guard, or do Service in the City. If they were found to be ſound Wind and Limb, and like to prove Soldiers, they were laid in the Temple of *Argulus*, where they took a ſolemn Oath to be true to the Gods and the Country.

Q. *What did they do upon that Occaſion?*

A. They likewiſe cut their Hair, and conſecrated it to the Rivers which belonged to their native Country; but they firſt took a Veſſel of Wine, and having conſecrated it to the Honour of *Hercules*, they began a Health in it to the Company there preſent.

Q. *At what Time were young Men of Age at* Athens?

A. After they had been *Ephebi* for two Years; that is, about Twenty, and then they were enrolled in the Book which the Chief of the Tribe kept for that Purpoſe. But beſides this Book, there was a Table of *Box-wood*, wherein every one was ſet down of what Tribe he was, together with the Name of his Father.

Q. *How many kinds of Sons were there among the old* Greeks?

A. Four; a *legitimate Son*, who was born of a free married Woman; ſecondly, *Baſtards*; who were born

born either of *foreign Women*, or *Concubines*; 3dly, an *obſcure Son*, whoſe Father was unknown; 4thly, *a Son born in Wedlock*, of a Woman with Child when ſhe married, whom the Husband took for a Maid.

Q. *Did the* Greeks *never adopt Sons?*

A. Yes: If a Man had either no Child at all, or none that was free-born, he had power to adopt him, or a *Nothus*, a *Baſtard*, or any one elſe.

Q. *How was this done?*

A. In the Manner of a Will, ſigned and ſealed in the Preſence of a Magiſtrate, as their Wills were wont to be.

Q. *What was required of thoſe who were thus adopted?*

A. He was firſt made free of the City, and then aſcribed into the Tribe of him who adopted him.

Q. *When was this Ceremony performed?*

A. On the Feaſt of *Thargellia*, the 6th Day of the Month of *May*.

Q. *Could a Perſon who is adopted return to his old Tribe?*

A. No; not until he had begotten a Child in the Tribe, into which he was adopted.

Q. *What was required of a Perſon who adopted another?*

A. Firſt, he himſelf muſt be no Fool or Madman; 2dly, no Priſoner, ſo as to make his Will againſt his Inclination, for then it could be no Will; 3dly, no Stranger, for then his Eſtate went to the common Treaſure; 4thly, no adopted Man, for ſuch a one's Eſtate, if he wanted a Child, was to paſs to the next of the Adopted's Kindred; 5thly, not perſuaded thereto by his Wife, for ſuch a one was looked upon to be little better than a Madman; 6thly, not having a Male Child of his own, for then the

Inheritance

Inheritance went to him, and if there were no more Males than one, they were to be joint Tenants; but in Caſe he had no Male Child at all, and died without a Will, the Eſtate fell to the next Male of the Kindred.

SECT. V.

Of MARRIAGE.

Q. *By whom was Marriage firſt inſtituted in* Greece?

A. By *Cecrops* King of the *Athenians*, who reſtrained the promiſcuous Commerce of Men and Women; tho' others ſay by *Erato*, one of the Muſes. But however that may be, it is certain, that ſoon after its firſt Inſtitution, it was adopted by all the *Greeks*.

Q. *In what Eſtimation was Marriage held among the old* Greeks?

A. In very great, it being in all their States encouraged by the Laws, and in moſt of them the Neglect of it puniſhed, becauſe they thought the Strength of a State conſiſting in the Number of Inhabitants, a Perſon who did not propagate his own Species, could not be an uſeful Member of Society; I have already given ſome Inſtances of this in the Article on the Laws of *Lycurgus*.

Q. *Was Polygamy tolerated in* Greece?

A. Not commonly, Marriage being thought to be the Conjunction of two free Perſons, of two different Sexes; as a Proof of this, when *Herodotus* mentions a *Spartan* having two Wives, he obſerves, that it was contrary to the eſtabliſhed Cuſtom of *Sparta*.

Q. *Upon*

Q. *Upon what Occaſion was Polygamy indulged?*

A. At the time when War or Peſtilence, or ſome other publick Calamity had ſwept off a great Number of their Men. It would likewiſe appear, that if a Man had an eminent Shrew for his Wife, he might marry another; if it be true that *Socrates* had two Wives, without ever being reproached for it by his Enemies.

Q. *Was there any particular Age for Marriage appointed among the old* Greeks?

A. They ſeem to have differed pretty much in this, according to the Opinions of the Legiſlators of their different States; but in general they agreed, that betwixt 30 and 37, it was a good Age for Men to marry at; but that the Women ought to marry much ſooner, according to their different Conſtitutions.

Q. *What was thought the moſt convenient Time of Year for Marriage?*

A. The Month of *January*, or ſome other Winter Months, or when there happened a Conjunction of the Sun and Moon, for then they celebrated the Feſtival called the *Marriage of the Gods*; but this was very uncertain.

Q. *Did the* Greeks *obſerve the Degrees of Conſanguinity in Marriage.*

A. Yes; moſt of them looked upon it as ſcandalous to marry within ſome certain Degrees of Conſanguinity. The Marriage of Brother and Siſter, practiſed among ſome of their barbarous neighbouring Nations, was deſtable among the *Greeks*, but a collateral Relation did not hinder the *Lacedemonians* from Marrying; for Nephews there married their Aunts, and Uncles their Neices: They likewiſe allowed Marriage between thoſe who had the ſame Mother,

Mother, but different Fathers; and the *Athenians* were forbidden to marry Siſters by the ſame Mother, but not thoſe by the ſame Father.

Q. *What other Political Rules as to Marriage were obſerved by the* Greek *States?*

A. Such of them as made any Figure, had ſo high an Opinion of the Freedom of their Cities, that they required their Citizens to match with none but Citizens. The Laws of *Athens* ſentenced the Children of Foreigners by Citizens, to Slavery; and if the Foreigner was a Man who married a free Woman of *Athens*, he was upon Conviction puniſhed with Slavery, and Confiſcation of Fortune, one third of it being given to his Accuſer. The ſame Penalty, only that Slavery was then converted into a Sentence of Ignominy, was inflicted upon Citizens, who gave in Marriage foreign Women, under Pretence of their being their own Daughters, to their fellow Citizens. If a Freeman of *Athens* married a Woman not free of the City, he was fined a thouſand Drachms.

Q. *What was requir'd previouſly in caſe of a Virgin's Marriage?*

A. The Conſent of her Parents, and that of the Mother as well as the *Father*; if they had no Parents, the Conſent of their Brethren; and if they had no Brethren, the Conſent of their Grandfathers; and in Default of Grandfathers, that of Guardians.

Q. *What was the Form of* betrothing *among the antient* Greeks?

A. They had ſeveral Forms; when a Father betrothed his Daughter, he ſaid, *I give you this my Daughter to make you Father of lawfully begotten Children.* Sometimes the Dowry was mentioned; the Bridegroom ſwore to be conſtant in his Love, and the

the Bride to marry him and make him Maſter of all ſhe had: This Ceremony was done by a mutual Kiſs, or giving their Right-Hand to one another, by which all Agreements were underſtood to be ratified.

Q. *In what Manner did they marry in the moſt antient Ages of* Greece?

A. The Women were then ſo far from bringing Portions, that they were purchaſed by their Husbands from their Parents and Relations. But afterwards the Cuſtom of Women's bringing Fortunes along with them, became ſo univerſal, that ſome People reckon the Difference between Wives and Concubines, to lie in the former having Portions, and the latter none.

Q. *You have already ſhewed in what Manner Virgins and Heireſſes diſpoſed of themſelves in Marriage among the* Athenians, *what Proviſion was made for Virgins who having no Relations to provide for them, yet were deſcended from Men eminent for Services to their Country?*

A. In ſuch a Caſe the State generally took Care of them: Thus we find, that the City of *Athens* gave 300 Drachms to each of the famous *Alcibiades*'s two Daughters as a Portion; nay, tho' ſuch Virgins did not live within the State of *Greece*, we have Inſtances of the Publick's ſending for them and providing for them in Marriage.

Q. *Was there any Regulation as to the Sum of a Dowry paid with a Woman?*

A. That was generally according to the Humours and Circumſtances of the Perſons; only in *Crete*, the Women had one half of what was provided for the Brothers.

Q. *Was*

Q. *Was any Regulation made as to Jointure?*

A. The Man commonly made a Settlement on the Wife in Caſe of Deceaſe or Divorce, in Proportion to the Dowry brought, and this generally conſiſted of a Houſe or Land.

Q. *What did they do in caſe no ſuch Security was given?*

A. If the Husband divorced his Wife, he was obliged to return her Dowry with her; but if he died, the Heir was either obliged to maintain the Wife (if he inherited the Eſtate) or to return her Dowry.

Q. *What was the firſt Proviſion a Bridegroom made for his Wife before Marriage?*

A. He was at great Pains to provide a proper Houſe for them both to live in, and to furniſh it accordingly as their Circumſtances would permit.

Q. *What Ceremonies were required of the* Athenian *Virgins, before they were permitted to Marry?*

A. They were preſented to *Diana*, at *Brauron* an *Athenian* Borough.

Q. *What was the Original of this Cuſtom?*

A. Amongſt the *Phlanidæ* the Inhabitants of an *Attic* Borough, there was a Bear which became ſo tame, that the Inhabitants uſed to admit it to eat and play with them, nor did they receive any Harm thereby: But a young Maid happening to be too familiar with it, the Bear tore her in pieces, and was afterwards killed by her Brethren; upon this, a dreadful Peſtilence enſued amongſt the Inhabitants of *Attica*, to remedy which, they were adviſed by an Oracle to appeaſe the Anger of *Diana* for the Bear, by conſecrating Virgins to her: The *Athenians* punctually executed this Command, and decreed that no Virgin who had not undergone this Ceremony ſhould be married.

Q. *Were*

Q. *Were the Virgins there obliged to no other Ceremonies?*

A. Yes; before they married they generally carried Baskets and other little Curioſities to the Temple of *Diana*, as it were to appeaſe her, and put her in good Humour for leaving her Train; *Diana* being the Goddeſs of Virginity and having a mortal Averſion to Marriage. They likewiſe paid their Devotion to almoſt all the other Deities, particularly to *Minerva* the Virgin, in whoſe Temple in the Citadel, every Virgin was obliged to perform her Devotion before ſhe married.

Q. *On what Day were thoſe Devotions uſually performed?*

A. On the Day immediately preceding the Marriage, which is generally called *Gamalia*, or *Kareotis*, from the Cuſtom they had of ſhaving themſelves upon that Occaſion, and dedicating their Hair to ſome of the foremention'd Deities.

Q. *What Concern did the Parents, or the other Relations of the Parties take upon this Occaſion?*

A. They were buſied in conciliating the Favour of the Gods, by Prayers, and Sacrifices; and conſulting them about the Marriage.

Q. *Was there any thing peculiar as to the Victims on this Occaſion?*

A. In cutting of it up (to ſhew that in Wedlock, all Bitterneſs and Choler muſt be laid aſide) they took the Gall and flung it with eager Loathing behind the Altar during the Time of Sacrifice. This Sacrifice was uſually perform'd by the Fathers, who directed their Prayers in a more ſpecial Manner to *Jupiter Onognius*, and *Juno Syſygia*; the Entrails were likewiſe carefully inſpected by Soothſayers, and an unfa-

unfavourable Appearance from them, was in ſome Caſes ſufficient to put a Stop to the Marriage.

Q. *What Omens were reckon'd fortunate, and what unfortunate upon this Occaſion?*

A. A pair of Turtles was reckon'd very fortunate, but a ſingle one very unfortunate, as foreboding Separation and Diſagreement; a Crow or Rook was generally thought to be unlucky; and to prevent ſuch an Omen as this, they ſet the Boys to cry in manner of a Scare-crow, as if they had been ſet to keep off the Rooks from the Corn.

Q. *Did they uſe no other ſuperſtitious Precautions?*

A. Yes: they wrote over their Houſe Doors, LET NO EVIL ENTER HERE, and this was thought to be a *Talliſman*, or *Amulet* againſt ill Luck; ſometimes it was join'd to the Name of the Bridegroom.

Q. *What Ceremonies were obſerved in bringing the Wife to the Bridegroom's Houſe?*

A. The Cuſtom was for the Bride to be carried from her Chamber, to her Husband's Houſe in a Coach, or ſome ſuch kind of a Vehicle; and the Coachman with the Attendants carried a Torch in their Hands: the Axle-tree of the Coach was burnt as ſoon as they came to the Bridegroom's Door, to ſhew that ſhe muſt never return from thence again.

Q. *Was the Husband preſent in this Proceſſion?*

A. Yes: If he never was married before, for then the Husband ſat on one Side of the Bride, and one of his moſt intimate Friends on the other.

Q. *How did they proceed in caſe the Husband had been married before?*

A. The care of bringing her Home was committed to the *Brideman*, who was ſent to fetch her; and either ſate by her Side in the ſame Coach, or elſe went

went along by her Coach's Side in another; unleſs ſhe went on Foot, and then he footed it too. Beſides the Brideman, and ſome of her own Friends, there went along with her a Bridewoman, to take off her Veil, and dreſs and undreſs, and do other ſuch Offices as ſhould be required.

Q. *What were their Habits and Ornaments on that Occaſion?*

A. The Bridegroom's Habits were all dyed, and the Bride's generally of Purple; in ſhort, both they and their Attendants were as richly adorned, as their Circumſtances would admit of; and they were likewiſe dreſs'd with Garlands of various Sorts of Flowers.

Q. *Had the Houſe where theſe Nuptials were conſecrated no particular Ornaments upon this Occaſion?*

A. Yes; when the Bride came to it, ſhe found the Doors all hung with Garlands. Thoſe Garlands were made either of *Vervain* conſecrated to *Venus*, or of *Aſparagus*; as was the Cuſtom in *Bœotia*, or elſe of the Leaves of other Herbs, as they made them at *Athens*.

Q. *Were no Cakes diſtributed on this Occaſion?*

A. Yes: Cakes of *Seſſame*.

Q. *Why was wild* Aſparagus *and* Seſſame *made uſe of in their Marriage Ceremonies?*

A. Becauſe the former bearing excellent Fruit upon a Prickly Stalk, was thought to reſemble the Bride; who after giving her Husband ſome Trouble in winning her, repaid him in the Charms of her Perſon and Converſation. *Seſſame* having the Appellation of *Polygonum*, or the *Fruitful*, was thought to be a good Omen to the new-married People.

Q. *What happen'd to the Bride, when the Bridegroom came Home?*

A. As they enter'd the Houſe, the Boys and Maids fell a throwing of Figs and Junkets upon their Heads, as an Omen of *Plenty*; and then a Banquet as ſumptuous as their Condition would admit of, was prepared for them both.

Q. *What paſt during this Banquet?*

A. Bread was carried about in a Basket by a Boy with a Garland of Thorns, and Boughs of Acorns, ſinging as he went. *I (or they) have avoided the bad, and met with the good.* Their Muſick was ſinging *by turns*, and calling upon *Hymeneus*, in a thankful Commemoration of one of that Name, who had ſometime ſaved the Maids of *Athens* from a general Raviſhment.

Q. *Were there no particular Symbols to expreſs the Duty of the Bride?*

A. A Peſtle was hung at the Door of the Houſe, or Chamber, in which the Nuptials were celebrated; a Maid carried a Sieve, and the Bride herſelf bore a Veſſel with parched Barley, to ſignify her Obligation to attend her menial Concerns; and that ſhe muſt put her Hand to any kind of Labour: and when the Man and the Woman were both in, they were to take a Quince-apple and eat it between them, to ſignify the Pleaſantneſs and Harmony that ſhould be in their Table at firſt.

Q. *Was there no Dancing on this Occaſion?*

A. Yes; a great deal, both to Vocal and Inſtrumental Muſick.

Q. *What paſt after the Dancing was over?*

A. The Bride was conducted to the Marriage Bed, the Covering of which was uſually of Purple, and ſtrew'd over with Flowers. In the Chamber where they uſed to lie, there were two Beds, one for the new married Couple, and a ſide Bed for a Change. But before they went to Bed, the Woman always bath'd

bath'd her Feet with Water; which the *Athenians* fetched from the Fountain *Callirrhoe*, and the Perſon who brought this Water was always a Relation to one of the new Married Couple. When the Wife was ready to undreſs, her Mother took her Hair-lace, and winding it about one of the Torches, burnt it out, and made up her Hair with a new one: after that, her Girdle was unlooſed by the Bridegroom, which Girdle ſeems to have been worn by Women at all Times. The Boys and Maids ſtood at the Chamber Door, and ſung with as great a Noiſe as poſſibly they could; ſo that if the Wife ſhould cry out, ſhe might not be heard: beſides, one of the Bridegroom's Friends uſually ſtood Centinel at the Door, to keep the Women off from coming to help her.

Q. *What paſs'd the next Day?*

A. The Company return'd and ſaluted the married Couple with a Song, deſign'd to awaken them from, as the former Night's Song was to lull them to Reſt.

Q. *How long were theſe Solemnities repeated?*

A. Till the third Day, or, as ſome ſay, the ſeventh; at leaſt, till the Bride return'd to her Father's Houſe, and lodged apart from the Bridegroom, tho' it appears that both of them lay in the ſame Houſe, only in different Beds, which was a Cuſtom they obſerv'd.

Q. *When did the new married Couple receive their Preſents?*

A. The Bride preſented her Bridegroom with a Garment on the Day called *Apulia*, which was probably the third Day after their Marriage, and ſhe received Gifts from her Husband's Relations and Friends at the ſame time, conſiſting of golden Veſſels, Beds,

Couches, Plates, Ointment-Boxes, Combs, Sandals, and all ſorts of Houſhold-Stuff, which were carried in Pomp by Women to the Houſe, with a Perſon walking before them with a Basket as at a Proceſſion, and a Boy dreſs'd in White, with a Torch in his Hand, leading up the whole Cavalcade.

Q. *Were theſe Ceremonies in common to all the States of* Greece?

A. They ſeem to have been originally *Athenian*, but adopted by the other States of *Greece*, excepting at *Sparta*, where a particular Cuſtom of Marriages prevail'd, which I have deſcribed in ſpeaking of the Laws of *Lycurgus*.

Q. *Did Divorces prevail in antient* Greece?

A. Yes; the *Cretans* allow'd them to any body who was afraid of having too many Children, and at *Athens* they were granted upon ſlight Grounds, but never without preferring a Bill ſetting forth the Cauſes for which it was ſued; but through all *Greece* it was look'd upon as a very infamous thing for a Woman to ſue for a Divorce. Sometimes the Marriage-tye was diſſolved by Conſent of both Parties.

Q. *Was it cuſtomary in* Greece *to lend Wives?*

A. Yes; it would appear ſo, ſince we are told that *Socrates* lent his Wife to *Alcibiades:* And this Cuſtom ſeems to have been inculcated particularly by the *Spartan* Lawgiver, to prevent the fatal Effects of Jealouſy, too common in other Countries.

Q. *Was Adultery puniſhed by the* Greeks?

A. Yes; thoſe Adulteries which were not founded upon the Conſent of all Parties were puniſh'd in their ſeveral States by ſeveral Penalties. In antient times it ſeems to have been puniſh'd by ſtoning to death. Sometimes the Penalty was paying a Sum of Money;

Money; ſometimes the Loſs of Eyes; ſometimes Ignominy, and an Incapacity from publick Offices; and at *Athens* the Puniſhment ſeems to have been arbitrary, according to the Diſcretion of the Judge, the Circumſtances of the Parties, or the Aggravations of the Crime.

SECT. VII.

Of Funeral Ceremonies.

Q. *WHO was look'd upon to be the firſt Inventers of Funeral Rites among the* Greeks?

A. Pluto, for which Reaſon he was thought to preſide over the Empire of the Shades.

Q. *What was the Opinion of the Antients with regard to thoſe who died without Burial?*

A. They thought that they wander'd about after Death for 100 Years, without being able to gain Admittance into the *Elyſian* Shades; for which Reaſon the Rites of Burial were ſo ſacred among the *Athenians*, that if any one happen'd by chance upon the Carcaſe of another, whoſoever it were, he ſhould be bound to caſt Earth upon it three times together, and give it a Mouth-full of Turf. And thro' all *Greece*, whoſoever ſaw a dead Body, and did not put the Duſt upon it, was not only a Breaker of the Law, but accounted an accurſed devoted Perſon; nor could they beſtow any greater Imprecation on an Enemy, than, *that he might not be covered with the Earth.*

Q. *Were any Sorts of Men among the antient* Greeks *deprived of the Rites of Burial?*

A. Yes; publick or private Enemies, who had in their Enmity been guilty of ſome atrocious aggravating Crimes. All Traitors againſt their Country; Tyrants who oppreſs'd Mankind; Suicides; ſacrilegious Villains; Perſons kill'd by Thunder and Lightning, who were thereby thought to be hateful to the Gods. Thoſe Perſons who, by ſquandering their Fortunes, had deprived themſelves of the Right of being buried in the Tombs of their Anceſtors. They whoſe Bodies, by their dying in Debt, became the Property of their Creditors, in whoſe Option it was to give them the Rites of Burial. They who were guilty of Offences that merited Death upon the Croſs.

Q. *What did the* Greeks *do upon the Deceaſe of any Perſon?*

A. He no ſooner expired than his neareſt Relations cover'd his Face; they then compoſed his Limbs before they were cold, by ſtretching them to their due Length. The Body was then waſh'd, and next anointed. After that it was cover'd with a common Garment, but before its Burial it was dreſs'd in a rich Habit, the Colour of which was generally white. Then they bedecked it with a Chaplet of Flowers and green Boughs, after which they laid it out ſometimes on the Ground, and ſometimes on a Bier adorn'd with Flowers.

Q. *Where and how was the dead Body laid out?*

A. Generally near the Entrance of the Houſe, with its Heels toward the Door.

Q. *What was the Reaſon of theſe Ceremonies?*

A. That every body might have an Opportunity of ſearching whether the Deceas'd had any Wounds about him, or any Marks of a violent Death. And his

his Heels were laid towards the Door, to ſignify, that they were never to return after their being carried out.

Q. *What was the next Ceremony they obſerved?*

A. After watching the Body carefully while it lay in this Manner, that no Violence might come near the Corpſe, a Piece of Money was put into his Mouth, which was thought to be the Fare of *Charon* the Boatman of Hell, together with a Cake or Pudding made of Flour and Honey, for appeaſing the Fury of *Cerberus* the Porter of the infernal Manſion.

Q. *In what Manner did they ſignify the Mourning of the Deceaſed's Family?*

A. Their Hair, which was always cut off before their Death, was hung upon the Door, and a Veſſel of Water was placed before it for purifying thoſe who had touch'd the Deceas'd, from the Pollution which all antient Nations thought was contracted by that Contact.

Q. *How long was the Body generally preſerved from Burying?*

A. The Time for that is very uncertain. Antiently the Burial ſeem'd to have been perform'd the third or fourth Day after their Death. Poor Perſons were often buried the very next Day. Some are of Opinion, that the Time of burning the Bodies of great Perſons was the eighth Day after their Death, and the Time of burying them the ninth.

Q. *Were theſe Ceremonies perform'd in the Day-time or the Night?*

A. In the Day-time, for it was thought to be a very unfortunate Circumſtance to the Deceas'd, if their Funerals were celebrated in the Night-time, when Furies and evil Spirits ventured abroad: But the Funerals of young Men, who died in the Flower of their Age, were celebrated in the Morning Twi-

light; however, at all Funerals they uſed Torch-light. But the Laws of *Athens* differ'd in one reſpect from thoſe of the other States of *Greece*, for they enjoin'd them to celebrate their Funerals before Sun-riſe.

Q. *How was the Corpſe carried out?*

A. By Bearers upon their Shoulders, generally in a Bier; though the antient *Greeks* ſeem to have carry'd them out without any other Support than the Hands and Arms of the Bearers.

Q. *Who were preſent at the Celebration of the Funeral Ceremonies?*

A. The Relations of the Deceas'd; and ſometimes others were invited, that they might encreaſe the Pomp: But this in certain States was forbid by Law, for preventing either Diſorder or Expence.

Q. *What Habits did the Aſſiſtants upon this Occaſion wear?*

A. Frequently *Mourning*, if they could afford it; but common Funerals were celebrated in ordinary Cloaths. Thoſe of great Men were generally perform'd with Expreſſions of Joy for their being admitted into the Number of the Gods: And we read, that *Timoleon*'s Herſe was follow'd by many Thouſands of both Sexes in white Garments, with Garlands as at a Feſtival.

Q. *What did they immediately upon the Body's being carried out of the Houſe?*

A. They took their laſt Farewel of it with a certain Form of Words.

Q. *Was the Funeral Proceſſion perform'd on Horſeback or on Foot?*

A. Commonly on Horſeback, or in Coaches; but where the Deceas'd was diſtinguiſh'd by publick Merit,

Merit, they thought it a Piece of Reſpect due to him to attend his Funeral on Foot.

Q. *What was the Order in which the Proceſſion march'd?*

A. The ordinary Way was for the Corpſe to go firſt, and the Aſſiſtants to follow; the Relations going next the Corpſe: And if any others were there, they follow'd it at ſome Diſtance. Sometimes the Men preceded, and the Women follow'd the Body, the former having their Heads uncover'd. I have already taken notice of the Manner of Military Burials.

Q. *Whether did the antient* Greeks *inter or burn their Dead?*

A. Both; but in latter times the moſt common Way was to burn the Bodies upon Piles; but in the more early Ages they ſeem to have only uſed Interment.

Q. *Of what Form or Materials were theſe Piles compoſed?*

A. They vary'd according to different Ages, Nations, People, and Circumſtances of the Deceas'd, being neither built in one certain Form, or conſiſting of the ſame Sorts of Materials.

Q. *Was the Body burnt alone upon this Pile?*

A. After it was placed upon the Pile, they generally threw upon it a Number of Animals, which they burnt along with the Body. Men of Quality had often the Bodies of Slaves and Captives burnt along with their Corpſes. They likewiſe pour'd a great Number of Ointments and other Combuſtibles upon the Flames, that the Body might be more quickly conſumed, which was eſteem'd a ſingular Bleſſing.

Q. *By whom was the Funeral-Pile lighted up?*

A. By the neareſt Relations or Friends of the Deceas'd, who upon that Occaſion made moſt ardent

Prayers to the Winds, to aſſiſt in conſuming the Body.

Q. *Were no particular Ceremonies obſerved at the Funerals of Soldiers after the Pile was lighted?*

A. I have already taken notice of ſome Peculiarities attending the Funerals of Soldiers: It is ſufficient to add here, that their Troops, and the reſt of the Company, marched round the Pile three times toward the Left, as a Mark of Mourning.

Q. *What did the Aſſiſtants do while the Pile was conſuming?*

A. They pour'd Libations of Wine upon it, and call'd upon the Deceas'd by his Name.

Q. *How did they extinguiſh the Embers upon the Pile's being reduced to Aſhes?*

A. By pouring Wine upon them, and then they collected the Bones and the Aſhes.

Q. *How did they diſtinguiſh the Aſhes of the Deceas'd from thoſe of the Creatures and Slaves who were burnt along with it?*

A. The Body of the principal Perſon was placed in the middle of the Pile, and thoſe of the others all round the Sides: So that the Bones and Aſhes of the former falling down in the Centre, were eaſily diſtinguiſh'd from thoſe of the latter.

Q. *How did they diſpoſe of theſe Aſhes and Bones after they were gathered?*

A. They were put into Urns, which were either of Wood, Stone, Earth, Silver or Gold, according to the Quality of the Deceas'd. If the Deceas'd was eminent for publick Virtue, the Urn was adorn'd with Garlands and Flowers. In all Caſes it was cover'd with a Garment of ſome Cloth, to keep it carefully from the Light till it was repoſited in the Earth.

Q. *What*

Q. *What particular Cuſtoms did they obſerve when they* interr'd *their Dead?*

A. The Bodies were laid in their Coffins, with their Faces upwards; and in that Poſture they were laid in their Grave. *Plutarch* tells us, that the *Megarenſians* placed their Dead towards the Eaſt; but it appears that the *Athenians*, and the other Nations of *Greece*, placed theirs towards the Weſt, that they might face the riſing Sun.

Q. *How many Bodies did one Sepulchre generally contain?*

A. Among the *Megarenſians*, three or four; amongſt the *Athenians* and the other Nations, only one, unleſs in Caſes where great Affection or Friendſhip requir'd that two ſhould be put in the ſame Grave or Urn together.

Q. *Where had the antient* Greeks *their Sepulchres?*

A. Amongſt the primitive *Greeks* every Man generally had a Burying-place in his own Houſe: Even in latter Ages they ſeem to have often buried the Dead within the Walls of their Cities; and the moſt publick Places in the City were allotted to thoſe who had diſtinguiſh'd themſelves for publick Services; but in latter Ages, the *Greeks* have buried their Dead without their Cities; only the *Spartans* by their Laws might bury in any Part within their Walls.

Q. *Had every Family a particular Burial-Place?*

A. Yes, and they thought it the greateſt Misfortune to be deprived of one.

Q. *Of what did their Burial-Place conſiſt?*

A. Antiently of a plain Cavern, or a Grave dug into a Rock, or the Ground; but afterwards they launch'd out into ſo great Extravagance in this Reſpect, by adorning the Graves with Monuments, Statues, Inſcriptions, Architecture, *&c.* that the Le-

giſlature was obliged to interpoſe and reſtrain the Expence.

Q. *What were honorary Sepulchres among the antient* Greeks?

A. They were erected in Memory of thoſe who died in foreign Countries, or were caſt away by Sea, or ſome way or other deprived of the Rites of Burial.

Q. *How were honorary Sepulchres diſtinguiſh'd from others?*

A. Commonly by the *Wreck of a Ship*, to ſignify that Perſon's Deceaſe in a foreign Country.

Q. *Were Sepulchres very venerable among the* Greeks?

A. So venerable, that it was thought *Sacrilege* to violate them, and that ſuch Violation would be attended with certain Ruin to the Tranſgreſſors.

Q. *What was the Method of Mourning among the antient* Greeks *for the Dead?*

A. Their Mourning was expreſs'd in very different Manners; ſometimes by abſtaining from Banquets, and all Houſes of Entertainment, and publick Places; by diveſting themſelves of all Richneſs or Gaudineſs of Apparel, and wearing only Black; by muffling up their Heads if ever they were forced to come abroad, and by leaning them upon their Hands. As to their other Marks of Mourning, they are in common to all other Nations, and pretty much the ſame as they are now; only in *Greece* they had a particular kind of *Muſick* adapted to Funeral Ceremonies.

Q. *What other Marks of Reſpect did the antient* Greeks *inſtitute to the Honour of their Dead?*

A. Sometimes they pronounced Funeral Orations in Honour of the Deceas'd, ſometimes they inſtituted pe-

periodical Games to their Memory. All the *Greeks*, except the *Lacedemonians* (who contemn'd ſuch Superſtitions) perform'd Luſtrations, becauſe they thought a dead Body convey'd Pollution. They likewiſe had Entertainments at the Houſes of the Deceaſed's neareſt Relations, to divert their Sorrow. They bedeck'd their Tombs with Herbs and Flowers, and particularly Myrtle: Sometimes they ran naked round their Tombs, and they often perform'd Sacrifices of black or barren Heifers, or black Sheep, to the Memory of the Deceas'd. But theſe Sacrifices were only perform'd to the Infernal Gods.

Q. *Why are the Images with Veſſels of Water repreſented upon old Sepulchres?*

A. Becauſe when married Perſons died, certain Women carried Water, and poured it out at their Graves. When a young Man died, a Boy performed this Ceremony: When a young Woman died, a Maid performed it. But theſe Honours were always performed the 9th and 30th Days after their Burial, and repeated upon any of their Friends Arrival who had been abſent during the Solemnity. And it is to be underſtood, that the Magnificence and Exactneſs of all the foreſaid Honours were in proportion to the Circumſtances and Eſtimation in which the Deceas'd died.

SECT. VII.

Of the WOMEN.

Q. *WHAT was the Duty of Wives among the* Grecians?

A. This did not greatly differ from what it was

about a hundred Years ago among ourſelves; only they ſeem to have been kept at harder Diſcipline, obliged to more ſervile Offices, ſuch as that of carrying Water, and more ſeldom ſuffer'd to ſtir abroad.

Q. *Had they any particular Apartments in the Houſes?*

A. Yes; that Part of the Houſe which was moſt diſtant from all Intercourſe from without, ſuch as the back Part or upper Part of the Houſe; the fore Part and the lower Stories being allotted to the Man.

Q. *Were all kinds of Women alike confined?*

A. No; Virgins and Widows were more cloſely confined than any other, and the Apartments of the latter were commonly ſecured by Bolts and Bars. New married Women were likewiſe under cloſer Confinement than they were after they had had a Child. And this Confinement was ſometimes ſo cloſe, as to Maids eſpecially, that they were not ſuffered to paſs from one Part of the Houſe to another without a Guardian. Upon the whole, if Women in *Greece* were indulged in greater Liberties than they were in ſome of the neighbouring barbarous Nations, that ſeems to have been owing to the good Nature or Politeneſs of the Husbands, Parents, or Guardians.

Q. *In what Manner did Women appear abroad?*

A. Always with a Veil, which indeed was very thin, and they were generally attended by *Duenna's* or waiting Women, who had had the Charge of their Education in their Youth, and that of their Honour in their more advanced Years.

Q. *Was this Charge always committed to Women?*

A. No; old Men were thought to be no improper Guardians for the Honour of a Lady; and it was not

not uncommon to commit the Cuſtody of their Virtue to Eunuchs.

Q. *What was the common Employment of Women among the old* Greeks?

A. That was much the ſame as now, Spinning, Weaving, and Needle-work.

Q. *What was their Poſture in Weaving?*

A. Antiently they ſtood, but afterwards they ſeem to have contrived to weave ſitting.

Q. *What Conveniencies had they within Doors?*

A. The Wives had their Dreſſing-Room, which ſeems to have been their Dining-Room likewiſe, together with their Room for working in; and the young Maids had a Room allotted for their Diverſion.

Q. *Were theſe Cuſtoms common to all the* Greeks?

A. No; the very Reverſe of theſe obtain'd among the *Lacedemonians*, as we have ſeen in many Inſtances before.

Q. *What Regulations did Women obſerve when they were with Child?*

A. They were uſually very liberal in conciliating the Favour of the Gods (eſpecially thoſe who preſided over Generation) by Preſents and Offerings.

Q. *What Deity did they particularly addreſs themſelves to upon this Occaſion?*

A. To the Goddeſs *Eleutha*, who appears to be the ſame with *Lucina* or *Diana* of the *Romans*.

Q. *What was the Province of this Goddeſs?*

A. To give an eaſy Birth, this being thought a peculiar Vindication of the Lady's Honour, and a Token of the divine Favour.

Q. *Did they look upon nothing elſe as a Token of divine Favour?*

A. Yes; the bearing Twins.

Q.

Q. *Who was the first Woman who practised the Art of Midwifery among the* Athenians?

A. One *Agnodice*, who disguising herself in Man's Cloaths, studied under a celebrated Professor. Upon discovering herself to her own Sex, they enter'd into a Combination to employ none but her. But being discover'd, she was impeach'd before the *Areopagus*, and her Life was saved only by the unanimous Intercession of all the Matrons in her favour.

SECT. VIII.

Of some Miscellaneous CUSTOMS *of the* GREEKS.

Q. *WHERE were the publick Assemblies of the* Athenians *held?*

A. In their old Forum, which lay in their *Ceramicus*, which was a kind of a large Square, adorned with magnificent Buildings.

Q. *Did this Forum serve no other Purposes?*

A. Yes; for the chief Design of it was to buy and sell in it all sorts of Wares and Commodities; each particular Calling and Trade having a separate Part of it allotted for themselves, at such and such Times.

Q. *Had the Trades People no other convenient Places for transacting their Business in?*

A. Yes; they had publick Halls for each Trade, where they met and consulted of their own Affairs.

Q. *In what Estimation were Trades and Manufactures at* Athens?

A. In so great, that any Man might have an Action against another, who objected his Trade to him by Way of Reproach; and their great Men, sometimes even their Princes, were Merchants; even their greatest Philosophers thought it not at all inconsistent

ent with their Profeſſions to follow Trade, as appears from the Inſtances both of *Solon* and of *Plato*.

Q. *What were the Deſigns of the* Gymnaſia *amongſt the* Greeks?

A. They were very grand Buildings capacious enough for holding ſome thouſands of Perſons; and they were the Places where Philoſophers, Rhetoricians, Painters, and Profeſſors of all ſorts diſplay'd their Works and Qualifications; and the *Athletic* Exerciſes were likewiſe performed here.

Q. *Of what Form were Theatres and Amphitheatres among the* Greeks?

A. Theatres were ſomewhat more than half of a Circle, and Amphitheatres were nearly oval.

Q. *What was the general Diviſion of the* Athenian *People?*

A. They were divided into Freemen, Sojourners, and Servants. The firſt were entitled to all the Privileges of their Country; the ſecond, were tolerated in the Exerciſes of their ſeveral Occupations while they reſided there: And the third were of two Sorts, either thoſe who were free-born Citizens, but not having a Qualification of Property to give them a Right to a publick Suffrage, they were obliged to ſerve for Wages; the other kind were abſolute Slaves with all their Poſterity.

Q. *What was requir'd of an* Athenian *to be intitled to the Freedom of the City?*

A. At firſt, that one of his Parents ſhould be *Athenians*; afterwards that both; but if he was *admittted*, it was required that he ſhould have the Conſent of at leaſt 6000 Citizens by Ballot for his Admiſſion.

Q. *Of how many Days did the antient* Greek *Year conſiſt?*

A. Of

A. Of 360 Days, each Month conſiſting of 30.

Q. *Who was the firſt Tragick Author among the* Greeks?

A. Theſpis, who carried his Machinery about upon a Cart.

Q. *Wherein did it differ from the modern Tragedy?*

A. In many Reſpects, but principally in its *Chorus?*

Q. *What was the Chorus?*

A. It is generally thought to have been an Interlude by Way of Soliloquy of Perſons, ſuppoſed to be Spectators of the Play, upon the Theatre itſelf, or ſome other Way intereſted in the Subject of the Play.

Q. *How many ſorts of Magiſtrates were there at* Athens?

A. Their general Diviſion may be reduced to three ſorts; firſt, thoſe who were elected by the People in a lawful Aſſembly, by the holding up of Hands; 2dly, Thoſe who were elected into their Offices by Lots: And laſtly, extraordinary Officers, ſuch as Surveyors of publick Buildings, or Highways, who were either nominated by all the People, or by particular Tribes.

Q. *What were the moſt remarkable Puniſhments at* Athens, *inflicted on Criminals?*

A. Theſe did not greatly differ from thoſe that are in uſe now in ſeveral Countries, and may be reduced to pecuniary Mulcts, publick Diſgrace, the perpetual Loſs of Liberty, by being reduced to the Condition of a Slave, Branding, Pillory, Impriſonment, Wooden Ruffs, and Stocks, perpetual Baniſhment and Death.

Q. *In how many Manners did they put to Death?*

A. By Beheading, Strangling, Poiſoning, throw-

ing from a Precipice, beating to Death with Cudgels, Crucifying, throwing them into a deep Pit, with Iron Spikes at the Bottom, Stoning to Death, which was inflicted on Adulterers, with ſeveral other Puniſhments, allotted to particular Crimes.

Q. *Of what Nature were their Rewards?*

A. Theſe likewiſe varied according to the Degrees of Merit, conſiſting in the Privilege of having the firſt Place at all publick Shews and Entertainments, the Honour of having their Pictures or Statues erected in a publick Place; Crowns, which were conferred either by the People or the Senate; Immunities from publick Taxes and Duties, and a Maintenance at the publick Expence in the *Prytaneum.*

Q. *Where did the* Greeks *generally meet to converſe promiſcuouſly together?*

A. The better Sort met in the Baths, or under Piazzas, but the meaner Sort in Tradeſmen's Shops, as with us.

Q. *How many kinds of private Feaſtings had they?*

A. Three: Firſt, where every one clubb'd his Share, or appointed a Steward, who was to provide for the Whole, upon their Re-paying him, for which they pledged a Ring, or ſome other Pawn. 2dly, Marriage-Feaſts, and laſtly Entertainments, at which one Perſon only was at the Expence.

Q. *In what Manner did they ſalute their Gueſts?*

A. Antiently they uſed to lay their Mouth upon the Eyes, and ſometimes upon the Head, or Shoulder, or Neck; but Embracing was the moſt uſual Salutation.

Q. *What did they after Salutation?*

A. The Maſter of the Houſe, or Steward, had his Bill of Fare brought him by the Cook, containing the ſeveral Sorts of Diſhes they were to expect.

pect. They likewiſe uſed to crown their Heads with Garlands, made for the moſt Part of Myrtle, and all the time the Feaſt laſted, they kept burning Frankincenſe and Myrrh upon the Hearth.

Q. *What Rules of Behaviour did they obſerve at Table?*

A. Theſe did not much differ, from what is now obſerved among the polite Moderns; only in genteel Houſes, and at very high Entertainments, it was the Cuſtom for every Gueſt to have a Boy waiting on him, to whom he gave the choiceſt Bits to carry Home for him; and when they greaſed their Fingers, they wiped them upon a Piece of ſoft Bread, which they afterwards threw to the Dogs.

Q. *How did the antient* Greeks *entertain a Stranger?*

A. As ſoon as they ſaw him, they got him ſomewhat to eat; when he came to the Door, they both joined Feet on the Threſhold, and there mutually engaged themſelves to be true and truſty. When he came in, they called for the Stranger's Bottle, and drank to him in a Cup of Wine. Then the next Thing they preſented him with was Salt; all the time of his being in the Houſe, they made their own Daughters attend upon him, and fill his Drink; to bring him Water in a Baſon and waſh his Feet with their own Hands: They had a Table alſo to themſelves, and Places at the Shews.

SECT. IX.

Of ARTS *and* SCIENCES.

Q. *WHAT was the general Character of the* Greeks *as to Arts and Sciences?*

A. It

A. It appears from thoſe remaining Monuments, they have tranſmitted to Poſterity, that, excepting the Diſcoveries which had been made in Natural Philoſophy, they excelled all Mankind, who lived either before or ſince them.

Q. *What are the Arts by which they are chiefly diſtinguiſhed?*

A. 1. Grammar. 2. Poetry. 3. Eloquence. 4. Hiſtory. 5. Philoſophy. 6. Mathematicks. 7. Muſick. 8. Sculptu , and 9. Painting.

Q. *What were the different Dialects of Language uſed by the* Greeks?

A. The *Ionian* the *Æolian*, the *Doric*, and the *Attic*; but beſides theſe, there was a common Dialect.

Q. *From whence did the Difference of theſe Dialects ariſe?*

A. The *Ionians* and *Æolians*, two Clans of the *Greeks*, paſt over to *Aſia*, and eſtabliſhing themſelves in their two Countries, the Language of their Poſterity took a Tincture of that of the *Aſiatics*. The *Doric* was more ſimple, and perhaps more antient than either, and probably prevailed in the primitive Ages. But the *Attic* Dialect, which was the utmoſt Refinement of their Language, prevailed in *Athens*, and its Territory; and ſo Enchanting were the Terms of that ſweet Language, that even after the *Greeks* were ſubdued by the Arms of the *Romans*, the latter were ſubdued in their Turn by the Literature of the *Greeks*?

Q. *What were the Poetry in which the* Greeks *excelled?*

A. The Chief were Lyric, Epic, Dramatic, and Paſtoral Poetry.

Q. *What was the Original of Lyric Poetry?*

A. It

A. It appears to have been peculiarly applied to divine Subjects, and the more Antient it was, it ſeems to have approached more near to the Turn and Numbers of the *Hebrew* Poetry; but afterwards, when the Imagination of their Poets became more ſenſualiz'd, this Poetry ſtooped to the lower Subjects of Love, Adulation, and the meaner Paſſions.

Q. *Who were the moſt Eminent for this Poetry in* Greece, *and what were their Characters?*

A. The Fame of *Linus*, *Orpheus*, and *Amphion* is *eminent*, but their Hiſtory *fabulous*; *Steſichorus* excelled in *Simplicity*, and *Morality*. *Sapho* in the *Sweetneſs*, *Delicacy*, and *Paſſion* of her Odes: *Alcæus* in *Spirit* and *Vivacity*; *Simonides* in the *grave*, *moving*, and *tender Parts* of *Compoſition*. But *Pindar* has excell'd all in the *Boldneſs*, the *Greatneſs*, and the *Majeſty* of his *Deſign*, the *Variety* of his *Numbers*, and the *Happineſs* of his *Execution*; and *Anacreon* is perhaps ſtill *unequal'd* in the *Eaſe* and *Gaiety* with which he wrote.

Q. *Who was the Father of Epic Poetry among them?*

A. Doubtleſs *Homer*, who, ſo far as we know, was the firſt that ever digeſted his Poem into a regular Plan, and has left us two Epic Poems, the *Iliad* and *Odyſſe*, which are the utmoſt Effects of human Genius.

Q. *What is the Deſign of theſe two Poems?*

A. The *Iliad* paints the unhappy Effects of Paſſions when they become Maſters of the Mind; and the *Odyſſe* deſcribes the Superiority of Virtue, when ſupported by *Prudence* and *Reſolution*.

Q. *Have we any other Epic Poems of the* Greeks?

A. No: *Heſiod* cannot be properly called an *Epic* Poet, being ſomewhat betwixt the *Paſtoral* and the *Lyric*.

Q. *What*

Q. *What is the Difference betwixt* Dramatic *and* Epic *Poetry?*

A. Epic Poetry is a *Narration*, and the *Dramatic* a *Converſation?*

Q. *How many kinds of* Dramatic *Poetry were there among the* Greeks?

A. Two: *Tragedy* and *Comedy.*

Q. *What was* Tragedy *antiently in* Greece?

A. It ſeems to have been only a ſimple Chorus, which rehearſed the Praiſes of *Bacchus*, with Dancing. And, as I mentioned before, the Performers of this Chorus were carried about by one *Theſpis*, from Town to Town in a Cart.

Q. *Who firſt improved upon this Chorus?*

A. Æſchylus invented *Buskins* and the *Mask*, and made his Actors mount upon a Theatre, and raiſed the Dignity of their Subjects. *Sophocles* and *Euripides*, added *Pomp* and *Shew*, and brought that Species of Poetry to Perfection.

Q. *At what Æra did the* Greek *Tragedy flouriſh?*

A. In the polite Age of 50 Years, which followed the Expedition of *Xerxes* into *Greece.*

Q. *What was the Character of* Æſchylus?

A. His Ideas are *elevated* and *noble*, but often *ſo much wrought up* that they appear *ſwelled* His *Fictions* are too *incredible*; his *Characters* too *extravagant*; his *Images* too *large*; and the *Conduct* of his *Pieces* too *irregular.*

Q. *What is the Character of* Euripides?

A. He excelled in the *tender*, *ſoft*, and *moral* Part of the *Drama.* The Impreſſions he makes are *deep*, and his *Manner* of conveying the moſt common Ideas, gives them a turn of *Sublimity* and *Importance.*

Q. *Where did the Excellency of* Sophocles *lie?*

A. In

A. In touching the two great Ends of Tragedy, *Terror* and *Compaſſion*, which he ſeems to have done by knowing the *Variety* and *Extent* of the *Powers*, and the *Paſſions* of the human Mind. He likewiſe excells in the *Regularity* of his *Conduct*, and the *Juſtneſs* of the *Manners* he has brought upon the Stage.

Q. *Who ſucceeded theſe great Poets?*

A. Lycophron, *Soſiſtheus*, and others, but they were all of them unable to maintain the Dignity of the Theatre.

Q. *Who were the moſt famous Writers of Comedies among the* Athenians?

A. *Eupolis*, *Cratinus*, *Ariſtophanes*, and *Menander*.

Q. *What was the Intention of Comedy in* Greece?

A. It was intended not only to *expoſe*, *reform*, and *ridicule private Vices*, but to bring upon the Stage, and to *laſh* the greateſt *Miniſters* and Magiſtrates, who were expreſt by their very Name, and with *Masks* reſembling their Features.

Q. *What was the Conſequence of this?*

A. While this Liberty was in the Hands of the Poets I have already mentioned, it had a happy Effect upon the Publick. But when it fell into other Hands, who had neither *Virtue* nor *Wit* to give it its proper Turn, it degenerated into *Licentiouſneſs*, and the Stage was put under a Reſtraint, even in the time of *Ariſtophanes*.

Q. *What was the Conſequence of this Reſtraint?*

A. The Mask, *after the Life*, was taken away, and *fictitious* Names introduced to *real* Characters.

Q. *How was this Species of Comedy called?*

A. The *Middle* Comedy, to diſtinguiſh it from the *firſt* Manner, in which *Ariſtophanes* wrote; and the *new* Comedy, which was introduced by *Menander*.

Q. *What was the Character of* Menander?

A. Tho' we have little or nothing of his Writing remaining, yet it appears from the Teſtimony of all the Antients, that he muſt have exceeded all other Dramatic Poets in the *Genteelneſs* of his *Dialogues*, the *Purity* of his *Language*, the *Juſtneſs* of his *Conduct*, the *Truth* of his *Manners*; but above all, in the *Delicacy*, yet *Strength* of his *Satire*.

Q. *Have you any particular Authorities to juſtify this Character of* Menander?

A. I could bring the Teſtimonies of the moſt creditable of all the Antients for this Purpoſe; but it is ſufficient to mention the Teſtimony of *Julius Cæſar*, who was himſelf an excellent Poet and Critic; and in an Epigram addreſs'd to his favourite Author *Terence*, he allows the latter to be but the *Half of a* Menander.

Q. *Who were the moſt eminent Poets among the* Greeks *for Paſtorals?*

A. Theocritus the *Sicilian*, *Moſchus* and *Bion*.

Q. *What were their Characters?*

A. Theocritus is diſtinguiſh'd for the *Sweetneſs* and *Simplicity* of his *Diction*, which, ſince his Time, has been the true Standard for *Paſtoral*, and for drawing both his *animated* and *inanimated* Objects *juſt the ſame as they appeared*. By what we can learn of *Moſchus* and *Bion*, their Paſtoral riſes to a *higher Strain*, their Shepherds appear more *polite*, tho' not leſs *paſſionate*, and their Numbers are more *ſublime*, though not leſs *moving*.

Q. *Were the* Greeks *famous for Eloquence?*

A. Yes; ſo famous, that they have hitherto been unequal'd in it; and it was the great Step by which they roſe in the State, eſpecially at *Athens*.

Q. *Give*

Q. *Give me the Names and a ſhort Character of their principal Orators.*

A. The *perſuaſive* Eloquence of *Pericles* was ſuch, that he render'd himſelf in ſome meaſure *arbitrary* among his Countrymen, and had ſuch a Command over their Paſſions, as to ſway them to his *Opinion*, even contrary to their own *Sentiments*. The Character of his Eloquence ſeems to have been a great *Conciſeneſs of Expreſſion*, which yet open'd a *wide Range* for the Imagination; and by the Help of an *animated Action*, had a *powerful Effect* upon the *Paſſions*. *Alcibiades* ſeems to have copied him pretty cloſe. *Lyſias* was diſtinguiſh'd by the *natural Turn* of his Eloquence. *Iſocrates*, by his *Sweetneſs*. *Plato*, by *Elegance*, *Sublimity* and *Judgment*. *Hyperides*, by *the Livelineſs of his Deſcriptions*. *Demoſthenes*, by *Elevation* and *Vehemence*, which he ſo artfully manages as to anſwer all the Ends of *Perſuaſion*. *Æſchinus* was remarkable for *Copiouſneſs*, *Variety* and *Ornament*; but their ſucceeding Orators were deſtitute both of *Spirit* and *Virtue* to keep up the Character for Eloquence which their Country had acquired under thoſe great Maſters.

Q. *Did the* Greeks *excell in Hiſtory?*

A. At firſt they left the Care of that to their Poets; and the Proſe Writers who ſucceeded them ſeem to have been rather *ruſtick* than *ſimple*, rather *ignorant* than *plain* in their Compoſitions; but afterwards they improved into the Perfection of this Way of Writing.

Q. *Who were then their great Maſters in Hiſtory? and what were their Characters?*

A. Herodotus was diſtinguiſh'd by *Eloquence*; *Thucydides*, by *Nobleneſs* of *Stile*; and *Zenophon* united both thoſe Characters. *Ephorus* and *Theopompus* both pre-

preſerved the *Sweetneſs* of their Maſter *Iſocrates*; but their Geniuſes were different, the one requiring a *Curb*, and the other a *Spur*. *Timæus* the *Sicilian* was admired for the *Abundance* of his *Matter*, the *Variety* of his *Thoughts*, and the *Purity* of his *Expreſſion*. They had likewiſe many other great Hiſtorians, whom it would be here too tedious to deſcribe.

Q. *Who was the firſt that taught Philoſophy to the* Greeks?

A. Thales the *Mileſian*, who confin'd himſelf to *Phyſick*, *Geometry*, and *Aſtronomy*; but his Syſtem was greatly improved upon by his Diſciple *Anaximander*.

Q. *Who was the next great Philoſopher who appear'd in* Greece?

A. Pythagoras of *Samos*, who brought the *Myſtical* Way of teaching Philoſophy from *Egypt*, and taught in *Italy*, where many of the greateſt Men in *Greece* and *Italy* ſubmitted to his Diſcipline.

Q. *Who was the next great Philoſopher which* Greece *had to boaſt of?*

A. Socrates, who tho' not prior in Time, was ſo in every other Reſpect, excepting the Knowledge of Natural Philoſophy, which he deſpiſed, as having no immediate Tendency to *mend the Heart of Man*, which was the great Object of his Endeavour, and which he recommended equally by his *Practice* and his *Precepts*.

Q. *Who ſucceeded* Socrates *in Fame?*

A. Plato, his Diſciple, who was much ſuperior to him in *Fortune*. He apply'd Philoſophy to the *Reformation* of *States*, as his Maſter had done to that of *Individuals*; and he ſhew'd, by the Influence which his Doctrine had upon the Court and Manners of *Dio-*

nyſius the degenerate Tyrant of *Syracuſe*, of what vaſt Uſe *true* Philoſophy may be in Civil Polity.

Q. *Was there no other eminent Philoſopher cotemporary with theſe great Men?*

A. Yes; *Xenophon* the Hiſtorian, who was equally eminent with *Plato*, tho' upon different Principles. *Ariſtotle* lived under the Reign of *Alexander* the Great, and ſtudied under *Plato:* And it will convey a ſufficient Idea of the Merit of all thoſe great Men, if we ſay, as we may with Truth, that they were not only the chief Philoſophers in *Greece*, but the beſt that ever appear'd in the World.

Q. *How came the* Greek *Philoſophy to fall into Diſrepute?*

A. By the Loſs of *publick Liberty*, which obliged its Profeſſors to apply it to the Adulation and Flattery of their Tyrants.

Q. *Were the* Greeks *famous for Mathematicks?*

A. Thales and *Pythagoras* diſcovered ſome of the moſt *valuable Principles* in this Art. *Euclid* had the Merit of reducing it to that *excellent Order*, which no ſucceeding Age has yet been able to *improve* on; and it was owing to them and a great many other learned Men of *Greece*, that a Foundation was laid for thoſe vaſt Diſcoveries that have been ſince made in this Science.

Q. *What have you to ſay as to* Greek *Muſick?*

A. We have now no Specimen of it to produce; but it is certain that the *Greeks* knew more Powers of Sounds, and a greater Variety of Tones than we do, as appears from the Effect which their Muſick, *ſimple* as it was, had upon the *Paſſions*.

Q. *Were the* Greeks *eminent for Sculpture?*

A. They ſeem to have been obliged for this Art to the *Egyptians*; but in proceſs of time they excell'd all

all the World in it, no Age or Time having ever been able to arrive at their Perfection, as evidently appears from ſuch of their Works as have come to our Hands, and thoſe too, as we have Reaſon to believe, not of their moſt celebrated Maſters.

Q. *In what Degree of Eminence did they ſtand with regard to Painting?*

A. In as great as they did in any of the other Arts, ſince we find Painters of ſuch Eminence among them as to be diſtinguiſh'd by Kings and States. This appear'd in the Inſtances of *Apelles*, *Polygnotus*, *Zeuxis*, and other great Men, who brought this Art to Perfection, though none of their Works have come to our Hands.

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